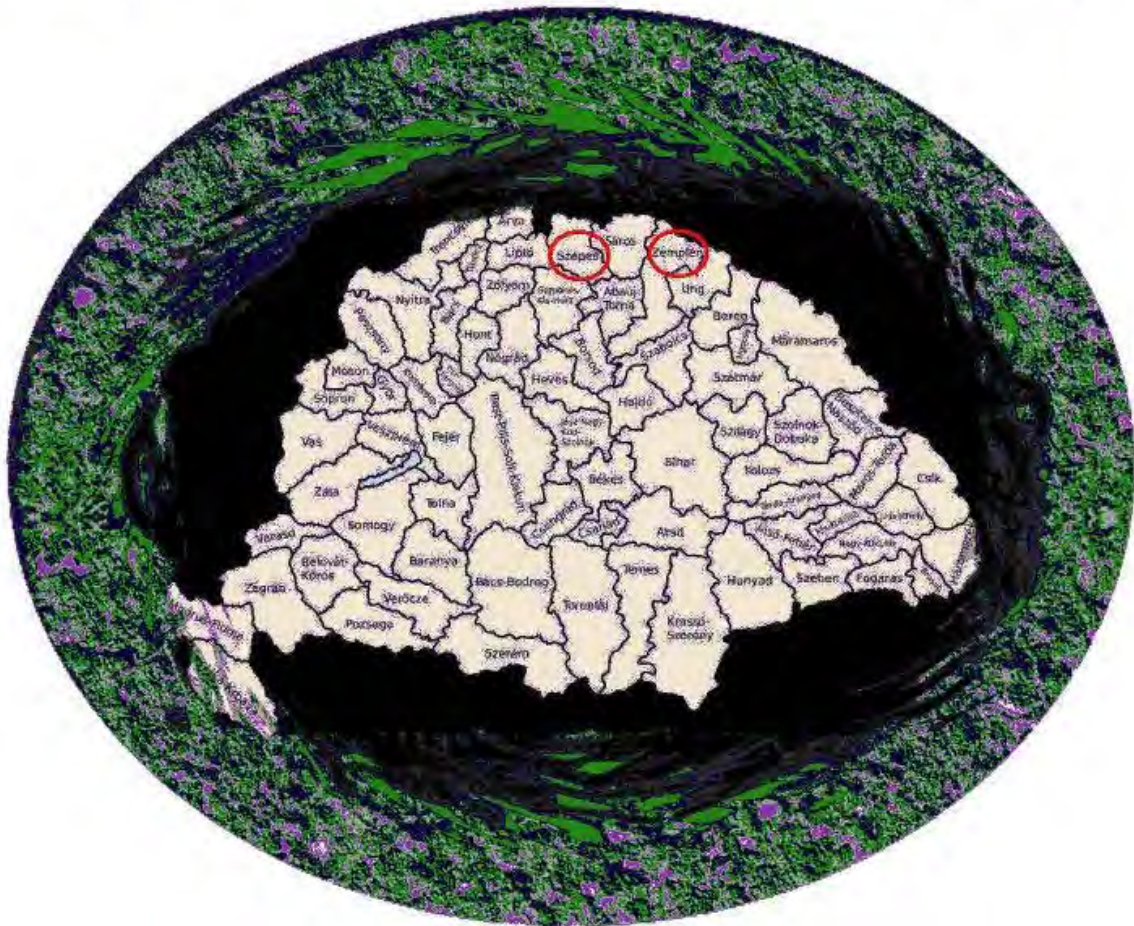


# a History of



## Central Eastern Europe

Our Smith & Kutarnia Heritage

*Brian A. Smith, D.C.*

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## DEDICATION

Three of our ancestors choose to leave their life, their friends and their family behind just over a century ago and made their way to Forest City, Pennsylvania. One of the things that one young man brought with him was what would morph into the single characteristic we have in common, our last name – SMITH. All three brought their hopes for a better life for themselves as well as their children. We don't know what each experienced while in Eastern Europe but history tells us that life probably did not hold much in the way of promises for improvement – and thus we can safely surmise that their hopes to improve their lot in life were realized.



**József János Schmid**  
Born 6 January 1883 Died 5 September 1940

JÓZSEF SCHMID had been 18 years old for half a year when he sailed from Bremen, Germany, leaving behind the only home he knew - he may have wondered if he would ever see it again - he didn't. When he disembarked on the 26<sup>th</sup> of June 1901, he had just \$12.00 in his pocket.



**Katarína Hasay**  
Born 30 December 1859 Died 8 March 1933



**Jozef Ján Kutarňa**  
Born 4 January 1862 Died 18 April 1922

JOZEF KUTARŇA had been married to his wife KATARÍNA HASAY for just two years when he sailed from Hamburg in 1886. She was left 6 months pregnant and caring for their 7 month old son. KATARÍNA made the same trip the following year with both babies.

This work is dedicated to my grandfather and my great-grandparents who gambled on the unknown, a land of people from all over the world, one where their small-town customs were possibly seen as quaint but probably backwards, a land where not only was there a new and hard language to learn, but many languages were spoke. All the ingredients of the great “melting pot” experiment may have been added by the time they arrived, but they certainly hadn't yet combined.

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## Central Eastern Europe

The borderlands of the Hungarian, Slovak and Polish countries as they stand today are of particular concern in any attempt to discover, understand and illuminate the places and people that lived in this seemingly vast and mysterious section of the world. But the hazy cloud that obscures the spectacular history of this area is only one of recent invention. For the better part of the last century the Soviet control of virtually all lands between Russia and Germany and extending to cover the Balkan peninsula have made it difficult, if not undesirable, to uncover or rediscover these domains with their rich history. This was not always the case – during the nineteenth century, and for centuries before that, Europe stood as a whole entity; the artificial division into a “Western” and “Eastern” Europe was a construct of man, a construct whose goal was to slice the continent in two and give the appearance of an advanced culture and society with progressive ideas in Western Europe. Societies that the United States could befriend, defend and partner with; the “other” Europe – the backwards, illiterate, dark one stuck in medieval ways had to be conquered, educated or otherwise dragged from the depths of Soviet thought by those more “enlightened.” Or, at least, that was the approach, in the proverbial nutshell that governed Western actions for the last century. Eastern, that is to say, Soviet beliefs and acts dovetailed quite nicely with the Western approach – the isolationist tendencies of Soviet-controlled areas were required for their doctrines to be successful. The pre-Soviet history of the nations had to be suppressed or rewritten, Western culture had to be portrayed as flawed and decadent while Soviet doctrine exalted as the pinnacle of mankind’s achievements, the logical conclusion of centuries of progress during which many different forms of government had been tried – absolute monarchies, republics, democracies, constitutional monarchies – and discarded for the utopian Soviet society. The disinformation coming from both sides of the artificial divide was desired and required by both.

With the fall of Soviet power and the corrupted version of Communism that came to predominate in the last half of the twentieth century the artificial division has also fallen. The Berlin Wall is perhaps the greatest metaphorical symbol of this artificial divide: constructed at the height of the Cold War in 1961, it lasted less than 30 years before being destroyed in 1989. Future generations will be much better educated in the history of this area as it is no longer in our government’s interest to project this area and these people as enemies of our state or as a threat to our liberty. But those of my generation will not benefit from the History 102 high school classes required for graduation in 2015, or 2006 for that matter. It is our responsibility to go out and actively seek to know, to educate ourselves, if we are to know the history of the area. Is it important for us to know this history? The answer to that question is as individual as we are. Its import to me is to facilitate my understanding of how it was that I came to be. My parent’s background is quite ordinary – they grew up in the same town, they graduated from the same high school – but that of their parent’s is anything but ordinary. How is it that just two generations ago four individuals from such diverse backgrounds – one the son of immigrants from the Kingdom of Naples, another a Hungarian probably of German descent, the third being perhaps the most “American” of all with roots on this continent going back almost four hundred years yet added to by an immigrant escaping the Irish potato famine of the 1840s, and finally a daughter of ostensibly Slovak ancestry whose surname has yet to be claimed by any nationality – how is it that these four people came together at the time and place they did? Keep reading to know the answer.

The borders of the countries discussed herein have been both very porous as concerns population movements and very fluid as they have been marked along many different lines through the centuries. If the Slovak Republic and the Republic of Hungary are the equivalent of the United States, then the equivalent of New Jersey for our KUTARNYA and SCHMID ancestors would be *Spiš* in the *Slovenská republika* and *Zemplén* in the *Magyar Köztársaság*. These two branches of our ever-growing family tree were separated by just 90 miles, less than the distance from New York City to Kennett Square, Pennsylvania! In fact, the countries themselves were fluid: Hungary, Czechy, Slovakia, Poland & the Ukraine cover the area our Eastern European roots were planted in ... in today's vernacular. But what of Bohemia, Moravia, Wallachia even



*Transylvania?* [Yes, Virginia, there really was a *Count Dracula*...no, not Count Chocula, but **DRACULA**, or, more correctly, *COUNT VLAD II, DRACUL* and his son *COUNT VLAD III, DRACULA* (*Dracula* = son of *Dracul*) who ruled in Wallachia in the first half of the 1400s]

While this work is concerned with the rise and fall of kingdoms and empires, it is important to note some of the major milestones of the area so as to make better sense of the history of our ancestral homelands. Some of the biggies (all C.E.) were:

c400 – Arrival of the **Hunnic tribes**

c895 – Arrival of the **Magyar tribes**

1241 – 1250 Invasion of the Mongolian **Tartars**

1526 – 1695 **Ottoman** occupation

1686 – 1918 Germanic/**Austrian** occupation

1938 – 1945 Germanic/**Nazi** occupation

1948 – 1989 **Communist** Russia occupation

In the midst of the Magyar infiltration throughout the region several areas under local Slavic tribal rule coalesced during the mid-9<sup>th</sup> century. They were able to form separate and identifiable geopolitical entities; these then are the genesis of the Slavic states that would be continued in our day by the countries of the Czech and Slovak Republics and some of the “new” countries after the breakup of the former Yugoslavia such as Slovenia. The Magyar people are discussed more fully in the section on Hungary beginning on the next page and the discussion on the Slavic people is found at the beginning of the section on Slovakia. As shown in the following chart, both the Slavic and the Magyar/Hunnic areas were often contained within the same borders.

## 9,000 B.C.E. THROUGH 500 C.E.

Admittedly, covering a period of 9,500 years in the space of a single page means that many details are doomed to remain unmentioned. All-in-all, this is a “good thing” as it turns out since virtually all of those unmentioned details on this page are, quite by happenstance, also unmentioned in every written record available to us! So, with a broad and sweeping stroke, a little opinion-forming and brevity unheard of even in Cliff’s Notes<sup>©</sup> - a quick trip over 10 millennia wait!

The land that we know as Central Eastern Europe was not a forested, depopulated region before the Slavic tribes emerged from the east during the 1<sup>st</sup> half of the 1<sup>st</sup> millennium of the current era (C.E.). Evidence of habitation exists as far back as the Neolithic Age (~9000 B.C.E.). The first mention of the earliest recorded tribe referred to the *Kotiner*, a tribe traced to the “*Iberian*” people. Unfortunately this source failed to expand on the *Kotiner* in ways that will shortly become quite clear.(1) When one hears “Iberia” a vision of Spain (or James Michener) comes to mind (or at least it should be one). And rightfully so as it was the *Iberians* that populated the Mediterranean coast of today’s Spain. In certain parts of the world, notably the country of GEORGIA, a very different image may come to mind – that of the ancient Georgian kingdom of KARTLI (4<sup>th</sup> c B.C.E.), covering roughly the southern and eastern parts of today’s GEORGIA. Why? Because the extant Greek and Roman writings name the subjects of that kingdom Iberians as well; specifically *Caucasian Iberians* so as to not get confused (Personally, I would have chosen a completely different word, say, *Kartlians*, but that’s just me). The two are very different people that lived in two very different places. This same source assumed a Spanish Iberian definition was the right one for reasons not shared but a semi-close look indicates that the better choice of Grandma and Grandpa may be to the East with the *Caucasian Iberians*. Following this conclusion, an even closer look led me to chuck the whole Iberian premise completely – no other source mentions a *Kotiner* tribe – ever.

But many sources mention a *Cotini* tribe and given a *Celtic* origin which jives with the known Celtic expansion in this area from the 5<sup>th</sup> c B.C.E forward. This tribe was the driving force behind the development of the PÚCHOV culture in northern and central SLOVAKIA between the 2<sup>nd</sup> c B.C.E. and the 1<sup>st</sup> c C.E. Centered on HAVRÁNOK, where a wooden hill fort was built in the 1<sup>st</sup> c B.C.E. was uncovered by archeologists in the 1960s, the *Cotini* makes much more sense.

Following the Celts came Germanic tribes – first the smaller *Sidonian*, *Naristian* and *Buren* tribes in the 1<sup>st</sup> c B.C.E. which were followed by the larger *Quaden* and *Markomannen* tribes. This German domination lasted until the 4<sup>th</sup> c C.E. and many are thought to have joined their kinsmen, the *Lombards*, as they journeyed down the Apennine Peninsula and became the *Longobardos* of the KINGDOM OF SICILY.

## ZEMPLÉN, HUNGARY (JOINT)

## SPIŠ, SLOVAKIA

• Principate of Nitra	820 – 833
• Moravian State (Greater Moravia)	833 – 846
▪ Balaton Principality	839 - 876
• Kingdom of Moravia (East Francia)	846 – 870
♦ Great Moravian Empire	870 – 907
♦ Kingdom of Hungary	1000 – 1526
♦ Royal Hungary	1526 – 1686
♦ Kingdom of Hungary	1686 – 1867
♦ Austro-Hungarian Empire	1867 – 1918
• Czechoslovak Republic	1918 – 1939
• Slovak Republic	1939 – 1945
• Czechoslovak Socialist Republic	1945 – 1992
▪ Kingdom of Hungary (Regency)	1918 – 1948
▪ People's Republic of Hungary	1949 – 1989
▪ Third Republic of Hungary	1989 – 2009
• The Slovak Republic	1993 – 2009



## Hosszu'la'z, the Kingdom of Hungary, Origins of the Hunnic & Magyar Tribe, And the Habsburg House of Austria



There exists much confusion about the people that would come to inhabit the Danubian Plain. And this confusion is understandable – common sense would lead one to believe that *HUN*gary had something to do with the *HUN*s, wouldn't it? Apparently it doesn't. Attila the Hun ... wasn't. He was Hunnic. Then there's the 7<sup>th</sup> century Bulgar/Avar land of *Onoguria*, not too far from *Hungary*. Today's "true" Hungarian ancestor lies not with the Huns but with the Magyars, another tribe that came from the East. And there are multiple theories regarding the existence of the Magyar in the Carpathian basin.

Much of what follows contradicts "current" thought, however this current thought originated in the late eighteenth and early nineteenth centuries. Before the time when it was politically advantageous to portray the Hungarian population as being inferior to the Western Germanic nobility that had come to rule through the Austrian House of Habsburg, a completely different school of thought had existed for several centuries.

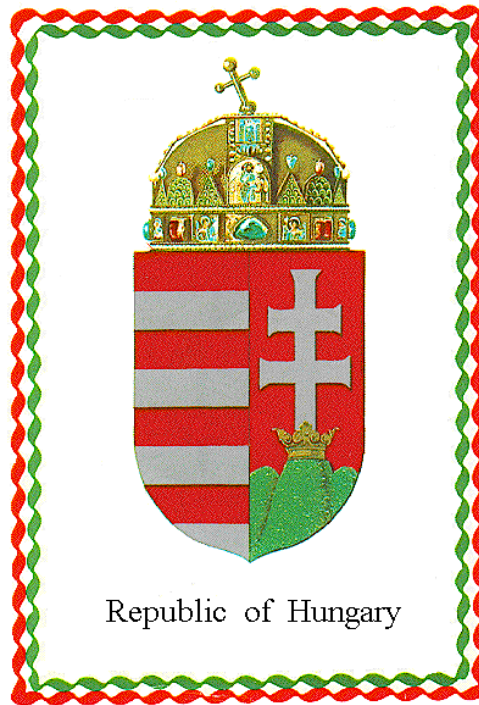
Much of what you are about to read is based on recent and better understandings of linguistics. Much is found in writings from the 18<sup>th</sup> century and earlier and is receiving new support as archeological research progresses.<sup>1</sup>



The Crown is representative of the  
“HOLY CROWN OF HUNGARY.”

RIGHT:

The ÁRPÁD stripes:  
The 7 junctions of  
the red & white  
bands represent the,  
7 Magyar tribes  
that arrived in 896:  
the *Magyar, Nyék,*  
*Kari, Kasi, Tarján-*  
*Tarxán, Jenü* and  
*the Kurt-Gyarmat.*  
The resulting 4  
white bands  
represent the 4 main  
rivers of historic  
Hungary: the  
*DUNA, TISZA,*  
*DRÁVA & SZÁVA.*



LEFT:

The 3 green hills  
represent the 3  
main mountains  
of historic Hungary:  
*TÁTRA, FÁTRA & MÁTRA.*  
Since 1920, only  
the last of these  
has remained within the  
borders of the  
REPUBLIC OF HUNGARY.  
The double-cross  
emerging from the  
open crown is called the  
*Apostolic Cross* and  
may have more than  
one origin.

COLORS: The colors of the Arms were adapted to  
the Hungarian national flag: red, white and green.

All design elements of the Coat-of-Arms of the REPUBLIC OF HUNGARY can be found in earlier designs representing the various entities that collect under the umbrella of “Hungary” starting with the MAGYAR KIRÁLYSÁG in 1000 C.E. and even earlier.

The HOLY CROWN OF HUNGARY is commonly known as the CROWN OF SAINT STEVEN.

The “*Apostolic Cross*,” is so-named as it represents the cross allegedly given to the first king of Hungary, ISTVÁN ÁRPÁD, by POPE SYLVESTER II (and here I thought he only got crowned by Sylvester), hence the formal title: “*N. Dei gratia apostolic king of Hungary*” or “*Apostolic King of Hungary*.” The cross is also called the “*Anapostolic Cross*” and the “*Lorraine Cross*.” In Hungarian heraldry the first known use of this cross came in 1189 when it appeared on the shield of Bela III ÁRPÁD, KING OF HUNGARY while an enamel plate found on the Holy Crown, dates to about 1075 and depicts GÉZA I ÁRPÁD holding the *Apostolic Cross*. The cross’ design has been standardized since the 16<sup>th</sup> century.

Predating the arrival of the 7 Magyar tribes was the arrival of the Byzantine Catholic SAINTS CONSTANTINE and METHODIUS in 862. They introduced a double cross to the GREAT MORAVIAN KINGDOM, the ancestor of the SLOVAK REPUBLIC.

The dominant belief is that both incidents could be true with an emphasis on the fact that acceptance of one story does not preclude acceptance of the second in any manner.



## THE HUNNIC PEOPLE

The only reason to discuss the *Hunnic* people is because of a single person – *ATTILA THE HUN*. Without him the *Hunnic* tribe was a mere blip on history's radar scope. They controlled the region of today's Hungary and beyond for half-a-century, that's it. They left no imposing castles, no written record of their achievements; in fact, very little exists from them. Except for *ATTILA THE HUN*. Images of this Barbarian leader descending upon Eastern Europe with his Mongolian

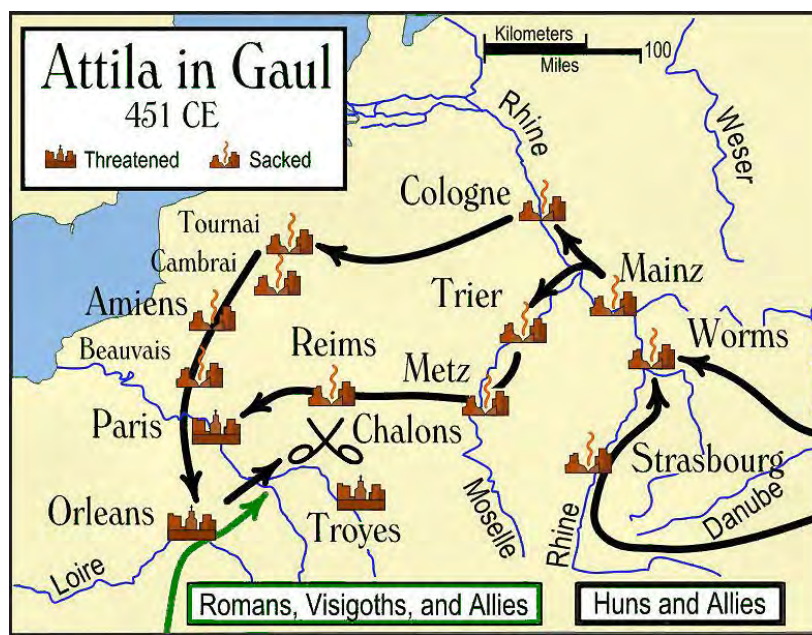
hoards mounted on horseback, destroying everything in their path have come down to us through the centuries; but, how accurate is such a portrayal?

A combination of fact and fiction and legend tell us the *Hunin* people came from the Gobi and Ordos Deserts, the mountains the separate the two and the Yellow River that almost surrounds the Ordos. Some *Hunin* mixed with the *Mongols* resulting in the *HsiongNu* builders of the Great Wall of China. This mixing was deliberate – the *HsiongNu* were immune to many pathogenic microorganisms that the *Chinese* to the south were also immune to. But the *Hunin* did not have or develop this immunity and this contributed to their westward move. The *Hunin* populated the Carpathian Basin around the Duna (Danube) and the Tisza (Tisa) rivers around 379 C.E. where they became the *Hunnic* tribe. This huge and fertile steppe region had been deserted a century earlier because of the plague.

ATTILA was born around 400 C.E. near the modern day city of Szeged, the “home of Paprika,” in southern Hungary (see map on Index page). He was a descendant of RUGA, some say nephew while others say grandson, who was to become the main ruler, styled king, of the



lands of the *Hunnic* tribes in the Danubian plain which was being called Pannonia by 410. ATTILA and his older brother BLEDA (BUDA) become joint-rulers upon the death of their grandfather in 434, a situation that continued until BLEDA's death ten years later. ATTILA led the *Hunnic* tribes for just nine years before dying in 453. But in that short period his actions created a legend that has magnified the man and his amazing feats into the



substance that fantastic myths are made of. He did not come from the east leading a warrior army of invaders; he was a home-grown leader commanding an army built up over at least three generations of his forebears.

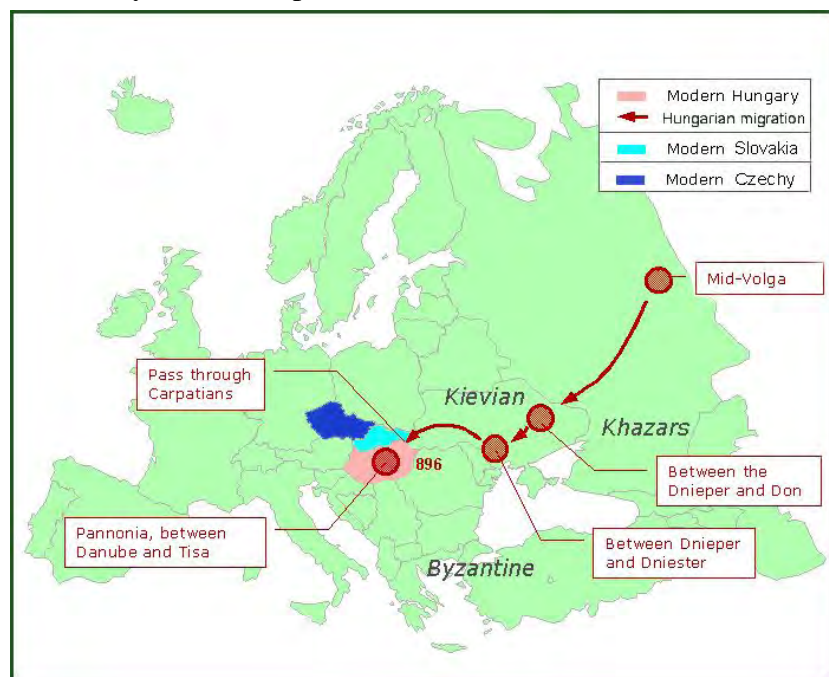
By 352 C.E. the Roman Empire had fractured into the Western Empire centered on Rome and later Ravenna and the Eastern Empire centered at Constantinople, each led by their respective Emperors. The fracture opened up regions to attack and the ill-defined border where the two empires met was one such weakened area.

ATTILA was an expert politician as well as an adept military leader, commanding a fearsome army. This army was distinguished by its mounted fighters who were fierce warriors that remained on horseback during battle. This feature was not known to the Imperial forces whose own horses were larger and more useful in hauling; the site of warriors charging on swift horses with weapons drawn presented an imposing sight.

He demanded, and received, tributes in the form of gold, from each EMPEROR in exchange for guarantees of peace. When the tribute was withheld, ATTILA would descend and for the most part, was victorious. The closest he came to defeat was the *Battle of the Catalunian Plains* in 451 C.E. This battle, near Orléans, France, pitted ATTILA and his allies – *Gepids*, *Ostrogoths* with the southern *Franks* and *Burgundians* – against the *Imperial* armies of the western EMPEROR VALENTINIAN III (419 – 455) and their allies – the “Spanish” *Visigoths*, northern *Franks* and *Burgundians*, *Saxons* and other *Gallic* tribes. The Roman general AËTIUS (396 – 454) failed to win a decisive victory, nor was he defeated – the battle ended in a draw. ATTILA’s armies were strong enough to traverse the Alps and march the length of the Apennine Peninsula, sacking Rome and Naples in the following year. Refugees from several northern Italian cities, fearing the approaching *Huns*, fled to the safety of several islands in a lagoon at the northern end of the Adriatic Sea – and, unwittingly, founded one of the world’s greatest cities – Venice. After military success came domestic celebration; ATTILA married ILDICO, the last of his wives, in spring of 453 and then, it was over. On his wedding night he died under suspicious circumstances. His three sons battled each other for sixteen years over *Pannonia* which was ruined. The possibility exists that the descendants of the *Hunin* survive today in the Hungarian ethnic minority called the *Székely*.

The end of the once mighty Roman Empire came with the fall of the Eastern Empire in 480 C.E. and the subsequent birth of the Byzantine Empire while a much-reduced Western Empire, *sans* Emperor, lasted until 486 C.E.<sup>2</sup>

Within decades, two branches of the *Ural-Altaic* people swept in from the East to occupy the lands only recently ruled by the *Hunnic*. The *Ural-Altaic* tribes came from the *Turanian Plain* (Turkmenistan) which stretches 1,500 miles eastward from the Caspian Sea to Lake Balqash in Kazakhstan. First were the *Bulgars* followed by the more tenacious *Avars*; the two coalesced to form *Onoguria* around 635 C.E. This *Onoguria* is thought by



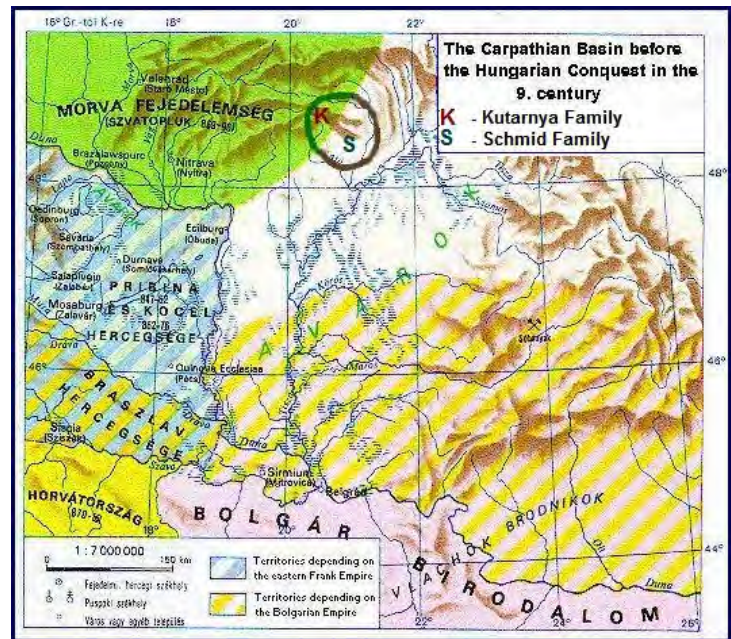
At the time that ISTVÁN was crowned STEPHEN I, KING OF HUNGARY the Carpathian Basin was multiethnic: the central part is dominated by *MAGYAR*, *AVAR* & *PETCHENEG* steppe horsemen while to the West are *FRANKS* & *BAVARIANS*; to the North are the *CZECH* and *SLOVAKS* with the *WHITE CROATS* further east but soon to move to central Czech lands; *CROATIANS*, south and stretching to the Adriatic Coast; and to the East are the *SZEKLERS*, *TURKS* and *BULGARIANS*.



some to be the origin of *Ungaria* and *Hungary*. The *Magyars*, were a 3<sup>rd</sup> tribe on the *Turanian Plain*; they split into two main groups: the western or *White Magyar*, and the northern or *Black Magyar*. The western or *White Magyars* followed their *Ural-Altaic* predecessors and arrived in the basin around 675 C.E. The *Avars* battled the *Frankish* armies led by CHARLEMAGNE for 7 years before being finally defeated in 803 bring the 1<sup>st</sup> wave of *Ural-Altaic* influx to a conclusion.

## THE ADVENT OF THE MAGYAR

The 2<sup>nd</sup> wave of *Ural-Altaic* influx began in 896 C.E. when 7 tribes arrived in the Carpathian Basin under their elected leader ÁRPÁD (c 845 – 907). ÁRPÁD, the second GRAND PRINCE OF THE MAGYARS (his grandfather ÁLMOS had been the first) was the elected leader of the *Magyar*, *Nyék*, *Kari*, *Kasi*, *Tarján-Tarxán*, *Kurt-Gyarmat* and *Jenü* tribes. Some historians believe that ÁRPÁD'S *Magyar* tribe was the northern or *Black Magyars* while others maintain they were a distinct 3<sup>rd</sup> *Magyar* group that had to be later conquered by the *Magyar* federation led by ÁRPÁD.



They found scattered ethnic groups governed by various rulers. Between the Danube and the Tisza, PRINCE ZALÁN reigned over southern *Slavs* and *Bulgarians*. In the East, PRINCE MARÓT from Khazar ruled over the *Moravians*, while in Transylvania, PRINCE GYELO governed scattered tribes. Pannonia, on the right bank of the Danube, was under Frankish influence, and on the left bank SZVATOPLUK II exercised power over the western *Slavs* in a sparsely settled area. In just 4 years, ÁRPÁD must have taken control of the entire area as in the year 900 tribal leaders were summoned to Pusztaszer, now in southern Hungary, to complete the work of distributing the conquered lands and to lay the foundations of a constitutional government which has stood for ten centuries.

## MAGYAR KIRÁLYSÁG

The ÁRPÁD line continued to govern as elected princes until the end of the 1<sup>st</sup> millennia. ÁRPÁD'S great-great-grandson, the 7<sup>th</sup> GRAND PRINCE, ISTVÁN (c 970 – 1038) was sent a crown by POPE SYLVESTER II (c946 – 1003), with the consent of OTTO III (980 – 23 January 1002), HOLY ROMAN EMPEROR, and ISTVÁN becomes STEPHEN I, KING OF HUNGARY. ISTVÁN was canonized by POPE GREGORY VII (1028 – 1085) in 1083.

The start of the second millennia witnessed the birth of the MAGYAR KIRÁLYSÁG (KINGDOM OF HUNGARY) that existed just 82 years short of the entire second millennia – lasting until 1918. It was named the Latin *Regnum Ungariae* or *Hungariae* until the 1840s when the arrival of the Germanic HABSBURGS heralded the start of 2-plus decades of the German *Königreich Ungarn* before the last official, and only Hungarian, name of *Magyar Királyság*.

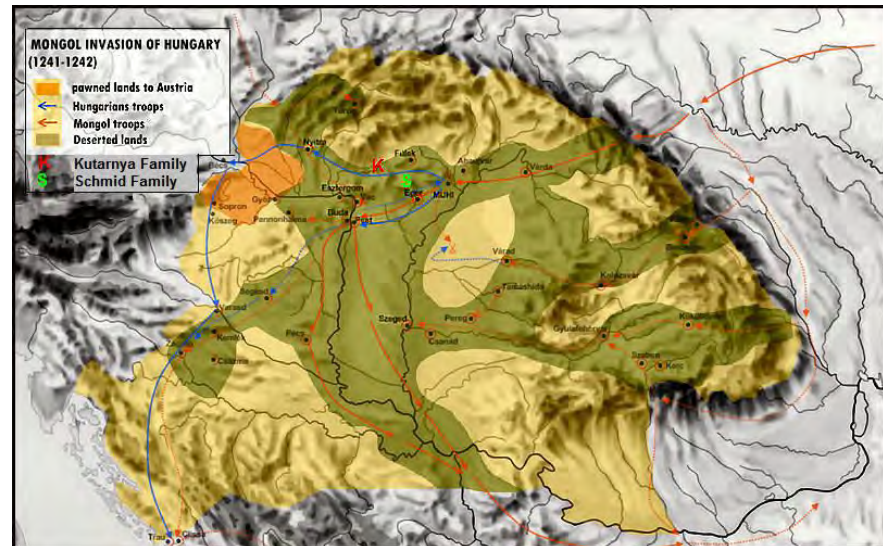
During the 12<sup>th</sup> and 13<sup>th</sup> centuries a rapid German colonization of the upper Hungarian and Polish borderlands was done at the requests of local oligarchs who needed the industrial





skills of the Germans to exploit the mining and manufacturing possibilities of the area. These German towns were granted royal and ducal charters that allowed Germanic Law to predominate in land ownership, professions, guilds and all matters of law while the residents were royal *hospes* (guests). An elected Count ruled over an industrious and independent German population of farmers, artisans, traders & burghers resulting in an explosion of Gothic cathedrals, gabled townhouses, and terraced beer gardens.

In 1241 C.E. the Mongol horde called *Tartar* advanced on the Carpathian basin allegedly by some, in search of the remnants of the *Hunin*. The goal was the elimination of the entire tribe and, when found, they were slaughtered. While this is open to speculation, ÁRPÁD'S 7 tribes of the *Magyars* were apparently, selective spared massacre.



There was an unprecedented extinction of principal reigning families of middle Europe in the 14<sup>th</sup> century: the Hungarian ÁRPÁD went extinct in 1301; the Czech PREMYSLID in 1306; the Polish PIAST in 1370; and the Serb NEMANYA went extinct in 1371. This loss resulted in the oligarchy inviting the ANJOU, already based in Naples since 1268, to fill the vacuum. The Angevin advance through Greece, Albania, Hungary and Poland was not the “puppet-Monarch” hoped for. CHARLES ROBERT OF ANJOU (1288 - 1342) was sent to Hungary by his grandfather CARLOS II (1226 – 1285), King of Naples at the age of 12. You may remember him from A History of Il Regno by this author. Though crowned KÁROLY RÓBERT I, King of Hungary in 1301, the period under his rule began much later. Possessing the crown (and it wasn't even the Crown of Saint Stephen) did not automatically correspond with the possession of power. First there were rival claimants to the throne followed by the barons who opposed him despite being a matrilineal ÁRPÁD descendant. It wasn't until 1312 that CHARLES I defeated the Hungarian baronial army at the *Battle of Rozgony*, a victory made only possible with the cavalry and infantry supplied by the Zipserbund towns. As a sort of prelude to the Dual Monarchy of Austro-Hungary of the 19<sup>th</sup> century, a similar, but reversed version existed in which the two crowns united in a single person was realized but the dominant partner was Hungary, not Austria.<sup>3</sup>

Two dynasties provided more than 80% of Hungary's kings: the ÁRPÁD and the HABSBURG. The country has had slightly more than a thousand years of kings; the ÁRPÁD account for 434 years while the HABSBURG place second with 395 years!

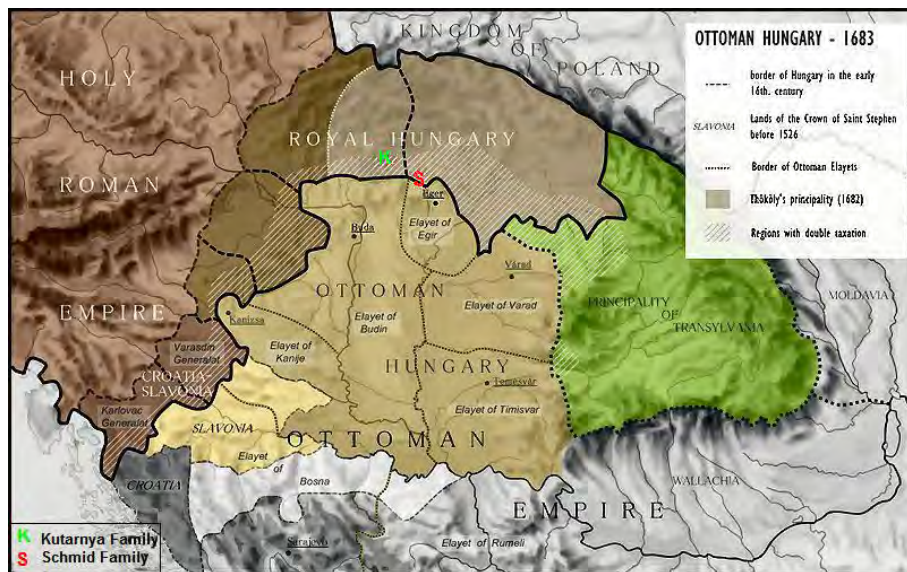
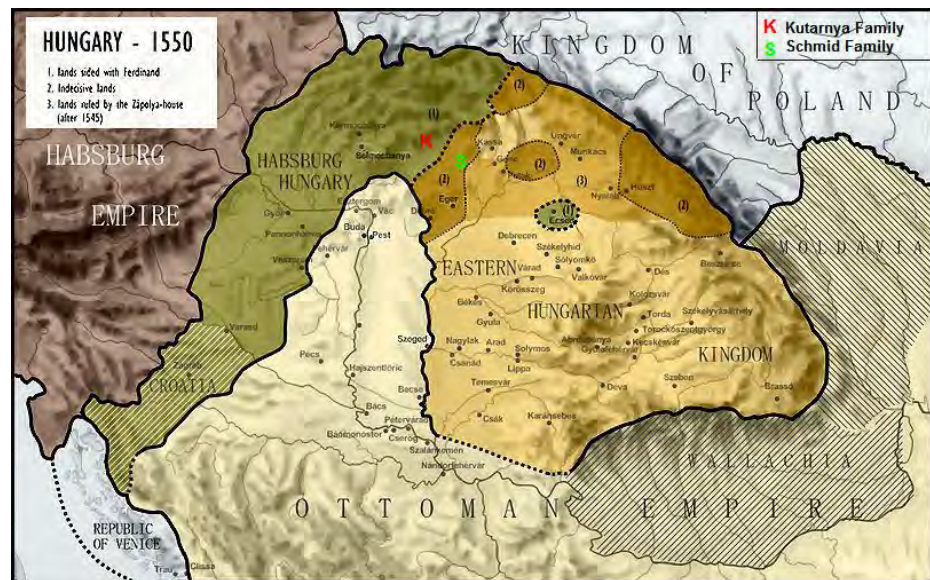
## OTTOMAN HUNGARY

The irruption of the Ottoman forces through the Danubian plain in 1526 was the start of almost 2 centuries of warfare. The power vacuum left when the Ottoman troops withdrew created two rival kings. A *Royal Hungary* in the west ruled by FERDINAND I, HABSBURG (1503 – 1564), and the *Eastern Hungarian Kingdom* under JÁNOS I ZÁPOLYA (1487 – 1540). The Eastern Kingdom covered today's Romania and the western Ukraine. In 1536 the Hungarian capital fled Budapest for Bratislava where it would remain until 1783. The new capital soon lost its Slovak

als at

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the

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nicity or  
take a leading role in the  
nascent Slovak national

movement, a choice that did not offer any security or riches and could cost you your life.

When the House of Austria gained the Crown of Hungary in 1699, a massive program of Germanization occurred. This program had both practical and political purposes. The House of Austria was Germanic and is better known to us as the House of HABSBURG. Consolidation of power by the ruling monarchy of any region often entailed the importation of advisors and courtiers that were both known to the monarch and trusted to perform the required functions of state. Logic dictates that those already familiar to the monarch and the offices of state would be from that monarch's center of power, in this case Vienna. The Czech tribe homeland of Bohemia had for some centuries identified more with their westerly neighbors: the Germans, Prussians and Bavarians rather than their kinsman: Poles to the north, Moravians and Slovaks the east, and Slovenes to the south.



## The government of the THIRD REPUBLIC OF HUNGARY today

Hungary has 44 administrative districts made up of:

1. The Főváros or capital of **Budapest**

*plus*

2. 19 megye & 19 'real' megyei jogú város & 5 'other' megyei jogú város

Baranya	Pécs	
Bács-Kiskun	Kecskemét	
Békés	Békéscsaba	
Borsod-Abaúj-Zemplén	Miskolc	
(SÁTORALJAÚJHELY)		
Csongrád	Szeged	Hódmezővásárhely
Fejér	Székesfehérvár	Dunaújváros
Győr-Moson-Sopron	Győr	Sopron
Hajdú-Bihar	Debrecen	
Heves	Eger	
Jász-Nagykun-Szolnok	Szolnok	
Komárom-Esztergom	Tatabánya	
Nógrád	Salgótarján	
Pest	Budapest	Érd
Somogy	Kaposvár	
Szabolcs-Szatmár-Bereg	Nyíregyháza	
Tolna	Széksárd	
Vas	Szombathely	
Veszprém	Veszprém	
Zala	Zalaegerszeg	Nagykanizsa

Since 1984 there are 24 'megyei jogú város' made up of the 19 real former county seats plus 5 other large towns that were not county seats but qualified as 'megyei jogú város' none-the-less; these towns are separate administrative units from the megye (counties). The cities are not part of the county administration and, likewise, the county administration extends only through those areas that are not designated administrative cities.

Prior to 1984 the counties were divided into 'járás' (similar to Slovakia's kraj).



The *Compromise of 1867* established the *DUAL-MONARCHY OF AUSTRIA-HUNGARY* in which the *Lajta (Leitha) River* played a huge role, informally at least. *TRANSLEITHANIA*, or the land “beyond” the river, from Vienna’s viewpoint – contained everything east of the river, the *MAGYAR KIRÁLYSÁG (KINGDOM OF HUNGARY)*. Well.... Except the part that was separated by the *Morava River: Austrian-MORAVIA and Hungarian-SLOVAKIA*. The *KINGDOM* was more than just itself – within the *KINGDOM* was the free port city of *RIJEKA (FIUME)* on the Adriatic and the internally self-governed *HORVÁT-SZLAVÓNIA KIRÁLYSÁG (KINGDOM OF CROATIA- SLAVONIA)*. The *Magyars* had autonomous internal control within the dual-monarchy while *CROATIA* and *SLAVONIA* had internal control within the Hungarian kingdom. West of the Leitha River was *CISZLAJTÁNIA (Cisleithania)*, sort of – lands of the former *AUSTRIAN EMPIRE* that were not part of *TRANSLEITHANIA* constituted *CISZLAJTÁNIA*, sort of – there was the strange “*AUSTRIAN-HUNGARIAN CONDOMINIUM*” made up of the *PROVINCE OF BOSNIA AND HERZEGOVINA* lying south of *CROATIA AND SLAVONIA* that was occupied by both *CIS* and *TRANS* in 1878 and annexed in 1908. *CISZLAJTÁNIA* included the *BUKOVINA (UKRAINE)* and the *KINGDOM OF GALACIA (POLAND)* the were to the north and east of the *KINGDOM OF HUNGARY* as well as *DALMATIA* on the Adriatic coast south of *CROATIA AND SLAVONIA*. A possibly more accurate description of the border would have been the Hungarian “1,000 year boundary” delineated in 1,000 C.E. upon formation of the *MAGYAR KIRÁLYSÁG*. 1919 was the end of the *AUSTRO-HUNGARIAN DUAL MONARCHY*; *CZECHOSLOVAKIA* lasted until 1969 with a 9-year period, from 1938 to 1947, when *HUNGARY* and *GERMANY* vied for authority of the *FIRST SLOVAK REPUBLIC*. 1969 saw the formation of a federation of two socialist republics, one *CZECH* and the other *SLOVAK* which lasted until the fall of Communism in 1990. The federation continued as before minus the “Socialist” part of the names. The *SLOVAK REPUBLIC* as it is today came into existence on New Year’s Day 1993.

The Kingdom was divided into administrative districts called *megye*; each district is roughly equal to a county and some were based on earlier geopolitical units or represented the holdings a particularly large land-holding family. When the kingdom ceased to exist after the First World War and several independent countries were carved out of the old kingdom, several counties were split between new neighbors. When JOZSEF SCHMID lived in Hungary, he was a resident of *Zemplén megye* which covered a good deal of land in the northeast part of the kingdom. While the area he called home is still a part of the Hungarian Republic, the majority of *Zemplén megye* ended up in the Slovak Republic.

## Zemplén Meyge

The *megye* or county adopted the name of the region’s largest fortification: *Zemplínsky hrad (Castle)* which served as the area’s capital of sorts. The city of *ZEMPLÉN* (Slovak: *ZEMPLIN*) served as the



County Administration building, 18th century

capital until the mid-18<sup>th</sup> century. The word *vármegye* is often found appearing as a synonym of *megye* but seems to be specifically applicable to the actual buildings used in the administration of the *megye*, i.e. the county administration buildings. The broad, [Coat-of-Arms](#) flat expanse of the area with many brooks and streams crossing the area is well-suited for viticulture and the region is known for its Tokai wines. In 1748





SÁTORALJAÚJHELY became the capital.

In researching our ancestors from this area, I found the progenitors of the SMITH line to be identified with the following spellings: SMID, SCHMID, SMIDT and SCHMIDT. The female progenitors include the surnames KLEIN, UNTENER and MARCZI. One fact immediately becomes obvious – these are Germanic surnames, not Slovak or Magyar/Hungarian.

The local people were quite adept at agrarian pursuits with wine production highly developed in the area as was the raising of livestock. However their industrial productivity was not so great as to be able to exploit the natural resources available. In contrast, the people of what would become Germany proper were heavily oriented towards industrial activities. The area needed quarries, foundries and mills, the people needed to run them as well as a skilled labor force. Under the HAPSBURG EMPRESS MARIA THERESE a large-scale transmigration occurred from lands in southwest Germany which had been struggling under an economic recession, to northeast Hungary to meet this need.

Whole villages sprung up or were filled with ethnic Germans. The industrial labor was notoriously horrific, back-breaking work and the opportunity to farm presented an attractive alternative to hours spent in the dark, dangerous mines.

The first decade of the 18<sup>th</sup> century brought the plague to the ZEMPLÉN region with devastating effects. Many towns reported that ¾ or more of the houses stood empty & abandoned. The area's population rebounded after the Ottoman occupiers left and the Slovak and Ruthenian farmers returned who brought their Greek Catholic religion with them.





## Who counts and who Counts: the difference between a Comitatus and a county

The word comitate (pl comitatus) is commonly translated as "county" and some maintain there are valid reasons to question this, but I am not convinced. In England the county head is a *count* (*Graf* in German); the post came with specific duties and obligations to inhabitants and to the king. In the Kingdom of Hungary there were two posts while, seemingly alike, were in fact, not: a *comes* who was the county head and a *gróf* who often did very similar activities, just not for a county, per se. Szepes county had the *comes* z *Szepes* (Count of Szepes) as county head who was appointed by the king. At the same time there was also a *Gróf von Zipser* (Count of Szepes) who performed the same functions but for a unit not subject to the counties jurisdiction, the *ZipserBund*. The *ZipserBund* had to have the same things done everyone else did; they also had to pay taxes and duties just like everyone else. So, why not put them under county jurisdiction? Because the king made more money from these groups, why else?! These groups existed for 2 reasons: to increase the kings' income in exchange for having a level of self-determination not available to the average citizen. One way the self-determination manifested was in the direct election of the *Gróf* by the citizens. This wasn't a one-time thing either – there were at least 3 other such groups within Szepes such as the *Sedes Superior* for the Nobles of the 10 Lances.

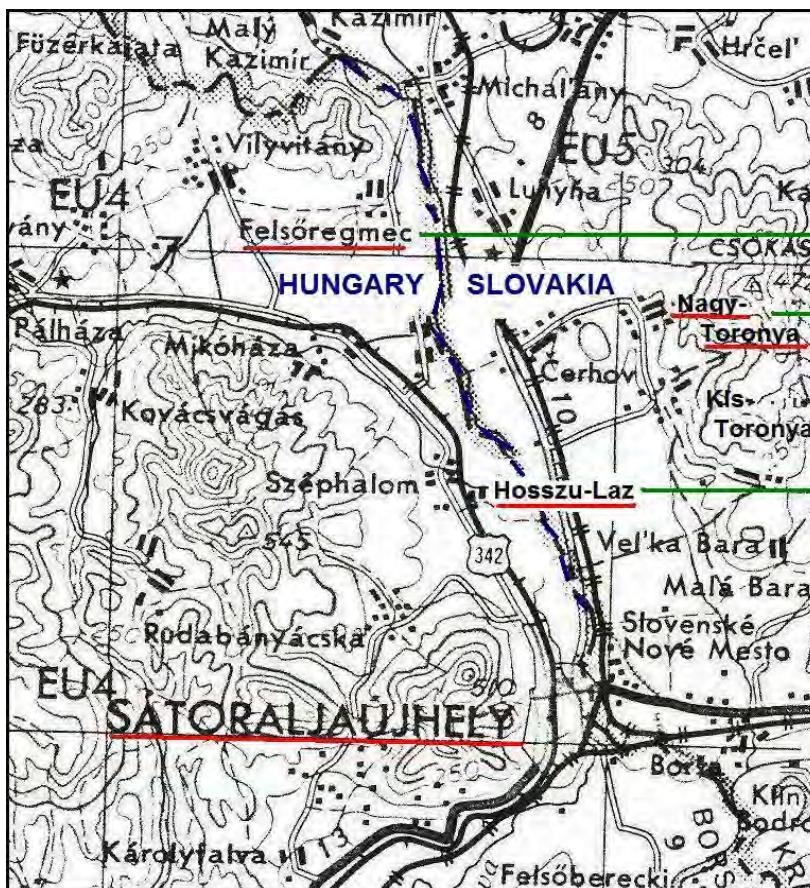
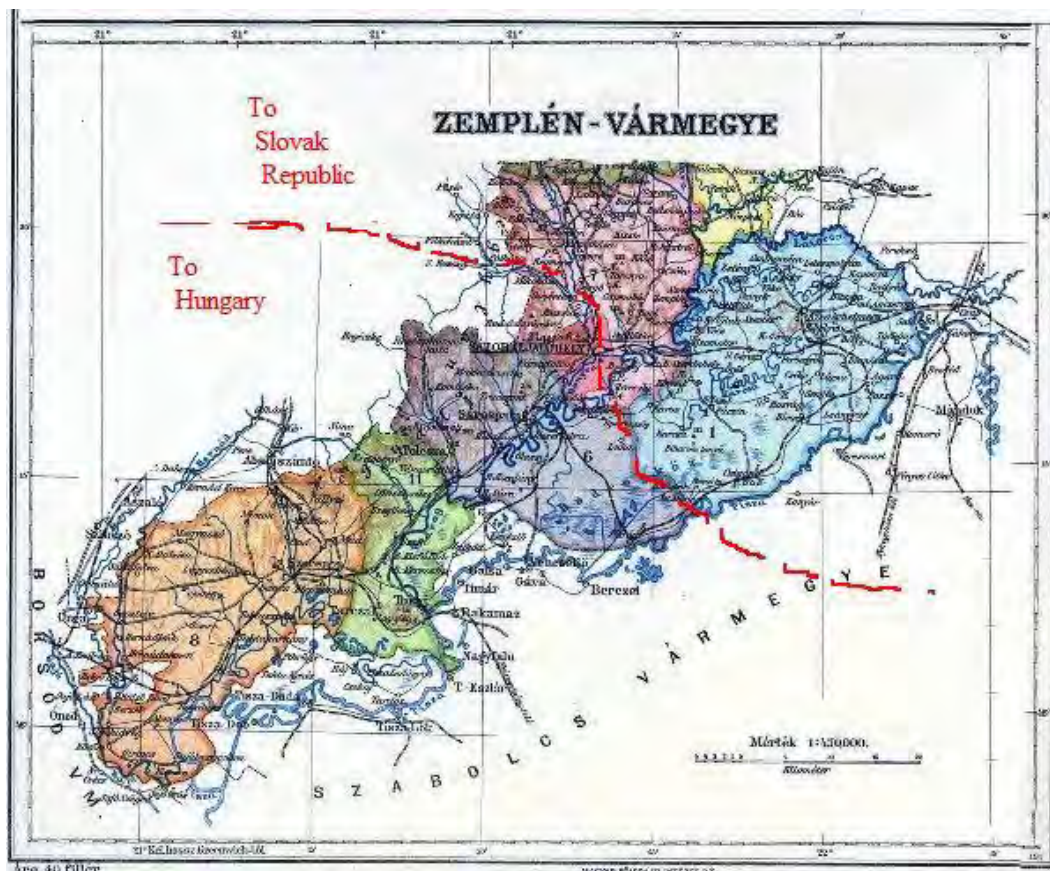
It seems then the problem does not lie with the translation of "comitate" into "county" but the usage of the same word in different languages at the same time and in the same place. Or with the imprecise application of titles: the *Gróf von Zipser wasn't* the Gróf von Zipser, he was the *Gróf von ZipserBund*. Or the problem may be that, instead of finding out if there is a difference between a German *Graf* and a Hungarian *Gróf*, the (incorrect) assumption is made that there is none. Be glad this is a only a problem for historians, and only those historians that want accuracy. But remember – though the subject matter might be different, the process still works – make sure that the "problem" to be solved is really the problem before trying to solve it.

### Definitions & derivations

*comitatus* (Latin) derived from *comes*; meaning "companion" or "retinue member." The basic administrative unit of the Kingdom of Hungary, in use from 1000 until 1949; also called a *vármegye* or *megye*. The noble title *comes* meant, in the Kingdom of Hungary, "county head."

*medja* (Slavic) close to "territorial border." Derivations: *medza* (Slovak) and *megye* (Hungarian; alternative may be the Latin *mega*) meaning, specifically, a county border.

*župan* (Slavic): tribal leader. Derivations: *župan* (Slovak) and *ispán* (Hungarian) county head.



← Area in **PINK** above

→ **TAJEM** family

→ **UNTENER** family

→ **SCHMID** family



## THE REINS OF GOVERNMENT – WHO HELD THEM AND WHAT DID THEY DO?

ROYAL COUNTIES (late 10<sup>th</sup> c – late 13<sup>th</sup> c): Each county was the responsibility of a county head, whose seat was a castle - a quasi-capital of the county. The county head was the representative of the king, the judge, and the supreme law observance supervisor on his respective territory. He collected the fees and payments in kind made by the subjects for the king, gave two thirds of them to the king and kept the rest. His castle had special fortification and was able to withstand long-term sieges. The royal county divided into castle districts; official language was Latin.

Royal County:	Latin	<i>compagus civitatis / comitatus comitatus</i>
	Hungarian:	<i>vármegye / megye / várispánság</i>
	Slovak:	<i>kráľovský / komitát / župa / hradské španstvo</i>
Royal County head:	Latin:	<i>comes civitatis / comes comitatus</i>
	Hungarian:	<i>ispán</i>
	Slovak:	<i>župan</i>
	German:	<i>Gespan</i>

Royal County Deputy:	Latin (only):	<i>comes castri / castellani</i>
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NOBLE COUNTIES (late 13<sup>th</sup> c – 1848): In the late 13th century, the royal counties gradually turned into noble counties maintaining the same borders, duties – support the king militarily – and the title of *county head*. The noble county was an autonomous entity of lower gentry. It was led by the *comes* who was appointed by the king for a specific amount of time with the right to recall, and (mostly) by his deputy, appointed by the king, subject to increasing influence of the *comes* from the 15<sup>th</sup> c on. The *comes* were the supreme feudal lords of the county, usually held higher offices such as Palatine or Treasurer and beginning in the 14<sup>th</sup> c were the *county castellan* for the castle. Beginning in the 13th c, the real county administrator was the *deputy county heads*; they presided over the county assembly, supervised the police, regulated and collected taxes and maintained bridges and roads. The deputy became the *effective* county castellan or held an equally influential post from the 15<sup>th</sup> c.

Noble County:	Latin:	<i>comitatus</i>
	Hungarian:	<i>vármegye / megye</i>
	Slovak:	<i>stolica / župa</i>
Noble County head:	Latin:	<i>comes</i>
	Hungarian:	<i>ispán</i>
	Slovak:	<i>župan</i>
	German:	<i>Gespan</i>
Noble County Deputy:	Latin:	<i>comes curialis / vicecomes</i>
	Hungarian:	<i>alispán / vicispán</i>
	Slovak:	<i>podžupan / vicišpán</i>
	German:	<i>Untergespan / Vizegespan</i>

### COUNTIES (1849 – 1918)

Main county head:	Latin:	<i>comes (supremus)</i>
	Hungarian:	<i>főispán</i>
	Slovak:	<i>hlavný župan</i>
	German:	<i>Obergespan</i>



## Tokaj-Hegyalja



*Tokaji – Tokay – Tokaj* wine (pronounced toh-**KAY**) is a sweet wine first produced around 1570. It is made using *aszú* grapes – which is not a rare variety but grape with fungus! *Aszú* does not mean fungus either; it means “dried” and is used as a way to hide the whole infected-with-fungus thing. If they *were* dried, wouldn’t they be raisins? There are strict regulations governing the making of this wine –types of grapes, where grown, the ratio of dry-to-wet grapes, how long it must be aged...and so on. When these were drawn up in the 18<sup>th</sup> century, the whole growing area for this specific wine, the *Tokaji Hegyalja*, was within the Kingdom of Hungary. While almost all of the area defined in the 1700s remains within Hungary, the area itself grew over the years and with the changes over the last century, the area spreads from Hungary, across Slovakia and into the Ukraine. Hungary has held a tight grip on the product and after decades of disputes, an agreement was recently reached with Slovakia which will help insure quality. Considering that this agreement took over 50 years to reach this agreement, it is anyone’s guess when the same will happen with the Ukraine.

Six varieties of grapes are allowed to be “dried” – most common are *Furmint* (60%) and *Hárslevelű* (*Lipovina* in Slovak, 30%) which adds a spicy quality. The 4 other varieties are *Yellow Muscat*, *Zeta*, *Kabar* and *Kövérzöldő*. The services of an *ampelographer* (botanist concerned with the identification and classification of grapevines) are often required to insure conformity.

The still-on-the-vine grapes are “dried” by *botrytis cinerea*, a



fungus that causes blight on a wide variety of plants, *but never grapes*. Roses, hydrangea, rhododendrons and viburnum are quite susceptible to gray mold; the same effect on grapes is called “*noble rot*” and the shriveled, “dried” fruit is said to be *botrytised*. These *aszú* grapes are minimally processed into a thick, sweet paste that is measured in tubs called *puttonyos* or *putts*. The paste is added to a tart, citrusy dry wine made from *furmint* grapes and sits for 1 to 3 days after which the paste is separated out. The wine has to be aged a minimum of 2 years in oak barrels stored in caves. In the Ungvari section of Sátoraljaújhely there are 27 wine cellars, some dating back to the 13<sup>th</sup> century, that are connected in a vast labyrinthine maze that spreads over an area greater than half-a-million square feet!

To qualify to be called a “sweet wine” it must have more than 45 grams of sugar per liter of wine. The sweetness of *Tokaji* is controlled, in part, by the amount of *aszú* grapes used. The amount varies from a minimum of 2 *putts* up to 6 *putts*; the wine label will state a number of *putts*. That number used to tell the consumer the actual number of *putts* used but now the number is determined by sugar concentration measured in grams/liter. A 2-*putt* wine has less than 60 g/l and does not qualify to be labeled *Tokaji*. A 3-*putt Tokaji* has at least 60 g/l while a 6-*putt* has up to 180. A further category called *Aszú-Eszencia* is used when sugar content passes the 180 mark.

Then, sitting at the pinnacle of sweetness and perhaps the whole of the planet’s wine production are *Eszenciának*, *Natúreszenciának* and *Tokay Nectar*. These are way further up on the sugar-scale, measuring no lower than 450 g/l! The high sugar concentration slows the fermenting process and at least 4 years is required. The alcohol content is less than 6% which is too low to qualify as a wine by most standards. These are the sweetest, most expensive and the most exclusive “wines” in the world. This unusual method of making wines has the benefit of allowing the wine to be stored for over 200 years without any loss of quality! A point to consider when buying as the price of a 500 ml *Eszenciának* 1999 vintage ... \$540.00!



As you may imagine, climate is all-important to the success or failure of any Tokaj-making ventures and only 10% of the attempts are met with success. As of 2004, only 2 countries are allowed to use the name: Hungary uses *Tokaj* or *Tokaji* and Slovakia uses *Tokajský/-ál/-é*. *Tokaji* looks like no other wine. It’s a startling, almost electric-orange color! Its sweetness is offset by its high acidity making it quite refreshing; it goes well with blue cheese, foie gras and any rich, fruity, creamy dessert.

A second *botrytised* wine to be made here was called *főbor* but since the 1820s has been *Samorodner* or *Szamorodni*; a combination of *aszú* and non-*aszú* grapes in varying proportions are used to make it. Several other wines from this region make use of the strained sweet paste from *Tokaji* production in various ways to make *Fordítás*, *Másolás*, *késői szüretelésű* (late harvest) and *tokaji cuvée* wines. *Botrytised* wines from other regions include Sauternes and late-harvest Rieslings and several California wineries are in the field of late.



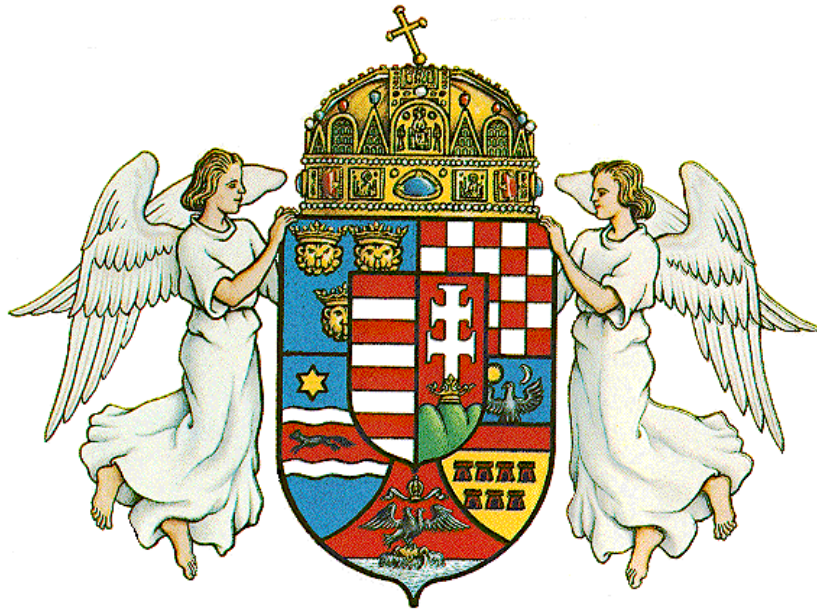


## Coat-of-Arms of the KINGDOM OF HUNGARY.

The Crown, as it turns out, is only called the CROWN OF SAINT STEVEN *by mistake*. That CROWN disappeared centuries ago. It is the HOLY CROWN OF HUNGARY. It is actually 2 crowns – a lower one and an upper one. The lower crown is believed to be a Greek crown presented in about 1074 to the wife of KING GÉZA I by the Byzantine EMPEROR MICHAEL DUCAS. The upper “Latin” crown may have been a planned addition to the Greek crown to make it the closed crown associated with an Emperor rather than the open style of Byzantium.

In the 17<sup>th</sup> century the cross was bent during one of the tumultuous periods when it was hidden and so it remains to this day in depictions.

Catholic  
version  
has  
Two  
Angels



Protestant  
version  
has  
Two  
Branches

The Coat-of-Arms of the REPUBLIC OF HUNGARY (see page 3b) are found in the center. The right portion is called the *Arms of Ancient Hungary* while the left side is the *Arms of Modern Hungary*. Surrounding these are representations of the Arms of the Hungarian Empire's member states.

In the top row on the right are the Coat-of -Arms of DALMATIA (3 leopards' heads) and on the left is the red and white checkerboard of CROATIA; both are again represented again by the 6-pointed star and the marten in a red river in the middle on the right which stands for the old TRIUNE KINGDOM OF DALMATIA, CROATIA and SLAVONIA; on the left are the TRANSYLVANIAN symbols of the eagle with the sun and moon and the 7 castles of while in the center, bottom is the double-headed eagle beneath a crown representing FIUME.

First used by LEOPOLD II HABSBURG who became KING OF HUNGARY in 1790.

They are commonly called “the Large Coat-of-Arms.”



## HOSSZÚ-LÁZ

Our grandfather JÓZSEF SCHMID was born to ANNA UNTENER and JÁNOS SCHMID in this hamlet in 1883. The SCHMID family had lived in *HOSSZÚLÁZ* for at 3 generations when our grandfather was born: JÁNOS' father BÁLINT and BÁLINT's father KRISZTIÁN lived here. Incidentally, Dad was named after his great-grandfather as BÁLINT is the Hungarian of VALENTINE.



*HOSSZÚLÁZ* is frequently found in records spelled with a hyphen – *HOSSZÚ-LÁZ*. This tiny hamlet is located in the very northern part of present-day Hungary. The name literally means “long heat” but the reasons for choosing this name has not been found. My suspicion is that it may indicate a hot spring being nearby as this area is known for them, but proof of one is lacking.

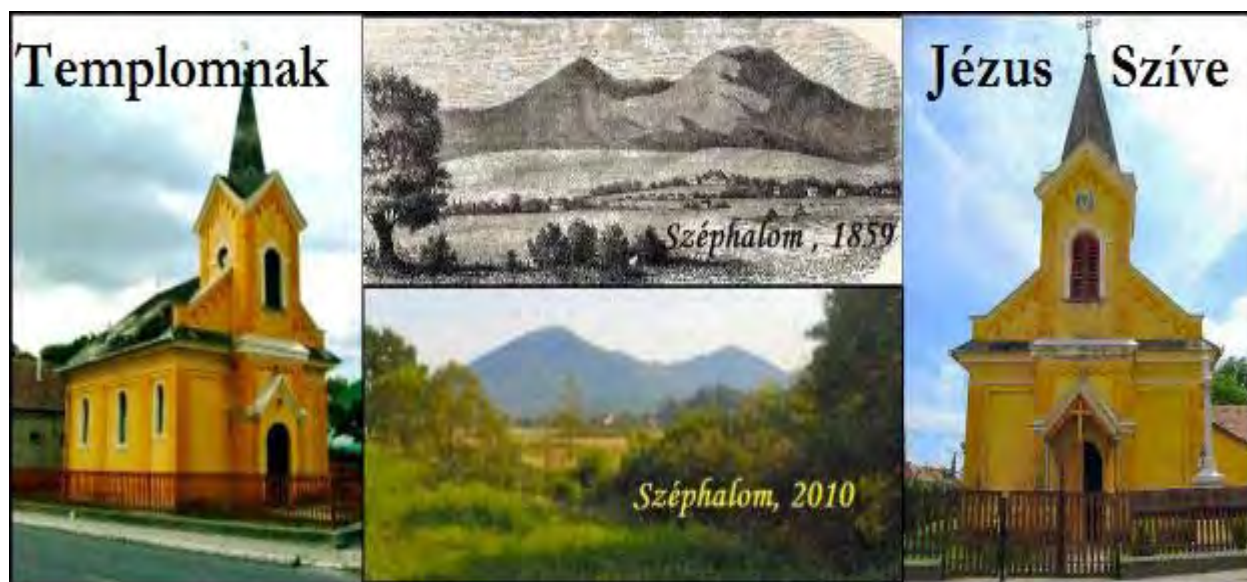
The Germanization process started under EMPRESS MARIE THERESA that was mentioned earlier was very pronounced in *HOSSZÚLÁZ*. A fledgling coal-mining industry arrived in the mid- to late 1700s and this required the importation of the skilled, German miners. The result is that any census of *HOSSZÚLÁZ* reads as if it was a census of Berlin, Hanover or Munich – it was almost completely German. This explains the multiple generations of our Hungarian ancestors who have very German sounding surnames like SCHMID and KLEIN. Village life at the time usually dictated that one socialized within the confines of their ethnic and cultural group; not peculiar to any one century, this practice remains evident today in our country, to wit: *TRENTON*'s Saint Stephen's Day Hungarian-American festival and Chambersburg's Feast of Lights are only two of the many ethnic-based celebrations around.

There seems to have been a higher number of German's that identified with Roman Catholicism than was found in the Hungarian population at large from the 1700s on. An Ecclesiastical Census was taken in 1877 that not only demonstrates this point but is also useful when trying to corroborate my statement that *HOSSZÚLÁZ* was very German. The Dvorzsák Gazetteer provides us with a census that not only gives us a head- count, but also “pew-count” – and even better, it provides the location of the next higher in the church hierarchy (that's the town name appearing in parenthesis) ...and can lead to the repository of church records. For the 287 residents of *HOSSZÚLÁZ*, the breakdown was: 172 *római katolikus* (60% Roman Catholic, Sátoraljaújhely), 53 *görög katolikus* (18% Greek Catholic, Buda-Bányácska), 1 *ágostai* (<1% Evangelical-Lutheran-Calvinist, no ‘overseeing’ church given), 50 *református* (17% Hungarian Reformed Church, Sátoraljaújhely), and 11 *izraelita* (4% Jewish, Sátoraljaújhely).

In the majority of case involving small, rural villages there would be a single priest, minister or rabbi ministering to more than one village. A church would often be built in each village, but *HOSSZÚLÁZ* residents weren't so fortunate – they had to travel to nearby communities to worship (or, at least they had a somewhat more valid reason to not attend services!). The nearest Roman Catholic Church to the hamlet was Templomnak Jézus Szíve (Church of Jesus' Heart) in *SZÉPHALOM* which

was, maybe, a half-mile away. A parish was the collection of places of worship under one person. The priest/minister/rabbi lived in one place and this was the parsonage (or its equivalent) and the place of worship in his village was the "main church." He would "travel the circuit" to conduct services at each parish church, though not usually every week. So, Mass may only be held at your particular village church once every 6 weeks – which meant 5 weeks of Sunday (or Saturday) travel for every hometown service. Most affiliated churches had their own cemetery and church building. The various duties such as performing marriages and baptisms or presiding over funerals were conducted in the congregant's village church. In many places, this practice still continues.

The accessing of church records where this parish-type existence occurs can be problematic as the researcher needs to know beforehand how a particular person decided to organize the church registers. Some would only site the name of the main church without naming the affiliated churches – making it appear that events took place in one town when, in reality, they didn't. Others may use separate registers for each church and all may not have survived. Usually events in all parish churches were recorded in the same register; these are usually organized by parish name. Another problem is finding out what constituted a single parish – a church near Hamilton High School West might belong to the DeCou Village parish while the White Horse Circle church belonged to the Yardville parish. Of course this would change when there was a change in ministers – when a "new" minister took over, his village church now became the main church – and it became the "new" parish name. Without knowing which one is the correct parish and the method used to record events, trying to locate ancestors can be an exercise in frustration.



*HOSSZÚLÁZ* was merged with the even smaller *SZÉPHALOM* (Fair Hill) in 1940 and the result was a larger *SZÉPHALOM* and a *HOSSZÚLÁZ* now relegated to the street sign. *SZÉPHALOM* had been the home of the eminent proponent of reforming the Hungarian language, FERENC KAZINCZY (1759–1831) after he married COUNTESS SOPHIE TÖRÖK in 1804. The name *SZÉPHALOM* may have been retained due to KAZINCZY's fame or because *Fair Hill* sounds like a place where one might wish to go while *Long Heat* does not tend to evoke visions of an idyllic setting! Another reason could be due to *HOSSZÚLÁZ*'s lack of churches – *SZÉPHALOM* had a Roman Catholic Church so it made more sense to retain that name rather than the one that did not have the church.

*SÁTORALJAÚJHELY* is the closest "large" town, being about 3.5 miles south of *HOSSZÚLÁZ*. In 1981 *SZÉPHALOM*, which included the former *HOSSZÚLÁZ*, and another village about half-a-mile north, *RUDABÁNYÁCSKA*, were merged into *SÁTORALJAÚJHELY*. *HOSSZÚLÁZ*, despite being "gone" for 70 years, remains largely intact and unchanged and is easily found: it's on *Hosszúház utca*, less than 1,000

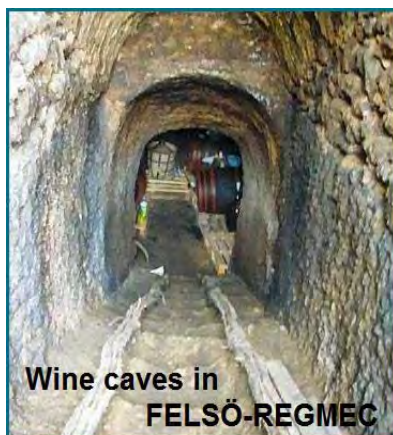


feet east of the main road in the region, *Kazinczy Ferenc utca*. The village occupies a single street with small agricultural lots behind each house less than half a mile long.

The hamlet has remained unchanged over the centuries if one uses the number of dwellings and residents to determine the degree of change. In 1873, the 270 residents lived in 40 houses; 1977 saw 284 residents, by 1882 there were 18 additional residents squeezed into the same 40 houses; by 1892 there was a 50% loss of the previous population “explosion” – 9 less people left just 280 residents, but now they lived in 44 houses; twenty years saw little change – in 1913 there were 278 residents. Had *HOSSZÚLÁZ* remained a separate town, its population at the start of 2009 was close to, or a little over, 300 and it still had less than 50 dwellings.

## **FELSŐ-REGMEC**

ANNA TAJEM, our 2<sup>nd</sup>–great-grandmother, was born here in the first quarter of the 19<sup>th</sup> century. She was Dad’s paternal great-grandmother. She married JÁNOS UNTENER. Her daughter ANNA UNTENER married JÁNOS SCHMID (Dad’s paternal grandfather) and their son JÓZSEF immigrated to this country and married NANA (ANNA KUTARNYA) in *FOREST CITY, PENNSYLVANIA* on 5 August 1905. Somewhat ironic is that he would travel over 4,400 miles and marry a girl whose parents lived 90 miles away from him!



**Wine caves in  
FELSŐ-REGMEC**

*FELSŐ-REGMEC* (also spelled *REDMECZ* or *REGMECZ*) is located about 6 kilometers north of *HOSSZÚLÁZ* and is very similar. The village is at least 800 years old as the church structure there was built in the 1200s. The first written record is from 1277 and at the time the village was very closely connected with the neighboring village of *MATHIAS HAZA*, later *MÁTYÁSHÁZA*, which it finally annexed in 1940. It’s earlier name was *REDEMECH* or *RED(E)MECH*. When or how the *FELSŐ* was added is not clear. *FELSŐ* means Upper and, sure enough, an *ALSÓ-REGMEC* (Lower) is found a short distance south. By the 14th century it was the property of the *ORMOUS* family with *ORMOWS LŐRINC* as the listed owner in 1324. Between 1332 and 1335 the *tenths*

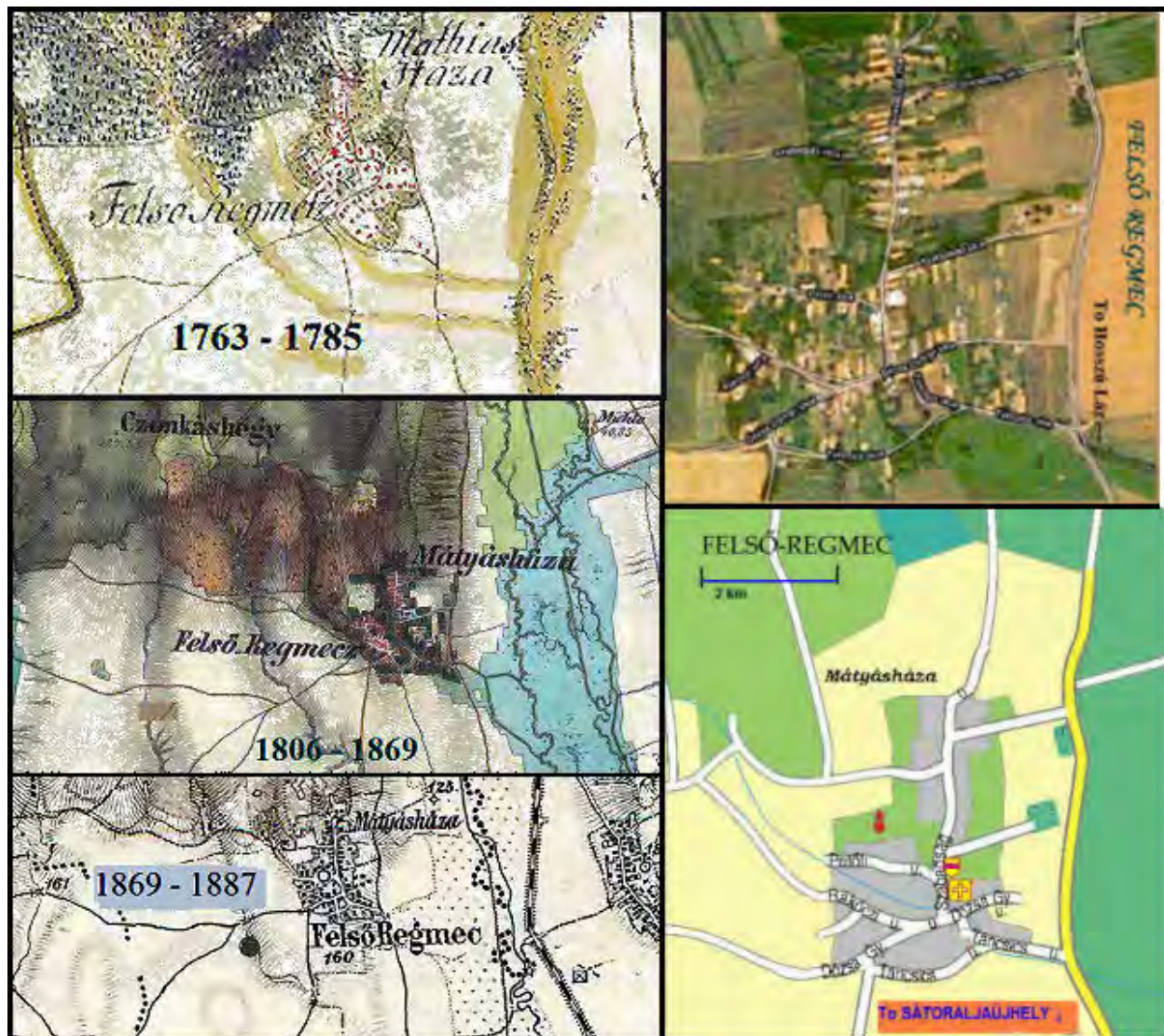
or tithes from the residents supported 4 clergymen. The Reformed Church in the village inhabits a 13<sup>th</sup> century Roman Catholic monastery for the Pauline order. It became a Reformed church in the 17<sup>th</sup> century. The Gothic windows are indicative of its age.

The 1877 *Dvorzsák Gazetteer* lists *FELSŐ-REGMECZ* as having 346 residents of which 51% were *református* or Hungarian Reformed (178, Tiszáninnen), 21% were *római katolikus* (71, Nagy-Kázmér), 19% *görög katolikus* (66, Mikóháza), <1% were *izraelita* (29) or *ágostai* (2). The actual number of congregants and the ‘mother’ church, if known, is in parenthesis. A



**Gothic elements are more evident on the south side of the structure (left).**





description of the town from 1851 tallies 124 Roman and 7 Greek Catholics plus 57 Jewish residents giving a total of 188 which is a highly questionable figure. It would mean that the village nearly doubled in size in the following 26 years.

In 2001 it had just 212 residents & 72 houses, 35% RC, 8% GC, 17% Reformed, the rest didn't answer or had no religion; but it's growing: 2009 opened with 103 homes (↑43%) and 309 residents (↑47%). making it about the same size as *HOSSZÚLÁZ*.

## NAGY-TORONYA

*NAGY-TORONYA* is no longer in the *MAGYAR KÖZTÁRSASÁG* but a part of the *SLOVENSKÁ REPUBLIKA*; nor is it *NAGY-TORONYA* in the *ZEMPLÉN MEGYE* but *VEL'KE-TRŇA* in the *KOŠICKÝ KRAJ*. From 1919 to the present, with the exception of 1938 to 1947, the village has not been a part of Hungary, in any form. Our great-grandmother ANNA UNTENER was born here on 15 November 1856 to JANOS UNTENER and ANNA TAJEM. She was Dad's paternal grandmother.

Nagy-Toronya



Coat-of-Arms





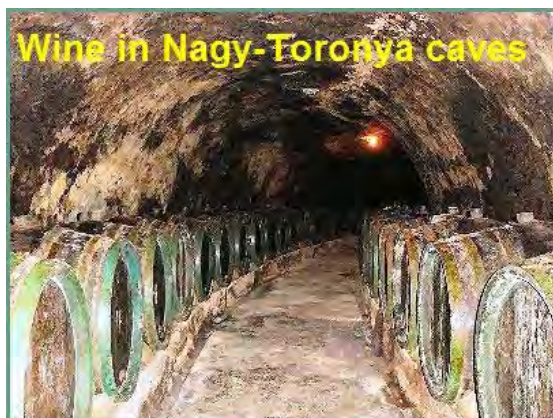
Located about 12 miles northeast of *SÁTORALJAÚJHELY*, *TORONYA* refers to a tower and this was the name of the village in 1200. *NAGY-* means large while *KIS-* means small; almost 2 centuries later it was necessary to add these prefixes as a second village came to be by 1392. The first recording of the name *NAGY-TORONYA* dates to 1441 but it must have been used since 1392. In 1566 the town was destroyed by advancing Ottoman armies. The first mention of a winery here is found in a census of 1715 which relates the devastation wrought by the plague – 50 of the 62 houses

here were abandoned. The ensuing repopulation by Greek Catholic Slovaks and Ruthenians coincided with the building of a health spa centered around *NAGY-TORONYA*'s mineral spring. During this same period mining operations began so as to exploit the area's coal.

A 1796 description states that the village residents are Catholic and Calvin while a later one (1851) describes *NAGY-TORONYA* and *KIS-TORONYA* as Hungarian-Russian villages with a combined population of 930. Of that number 36% were Greek Catholics (332), 34% Calvinists (314), 26% Roman Catholics (246), and <1% each of Jewish (30) and *evang* (8). The numbers remained steady as the 1877 *Dvorzsák*



*Gazeteer* reveals: *NAGY-TORONYA*'s population is 594 and of that 43% were *görög katolikus* (257, Munkács), 29% *református* (174, Tiszáninnen), 25% *római katolikus* (147, Sátorajaujhely) and <1% were *izraelita* (11, Sátorajaujhely) and *ágostai* (5). The number of each and the 'mother' church, if known, is in parenthesis. An Augustinian monastery with a Romanesque style church was built in the 13th century. This was taken over by the Calvinist Church in the 16th century and remodeled during the Renaissance and again in 1834 in the Empire style. A Greek Catholic Church was built in the Neoclassical style during the 19th century.



The villages belonged to noble's estates or the royal demesne. In 1321 the *MIČBÁNOVCOV* family held the estate; 1380 had *MIKULÁŠ PERÉNYI*; in 1479 it was the *SEMSEY* family; 1481 - the *CZÉKEYEKS*; 1511 – the *BUTTKAYAKS*; from the 1690s until 1711 the owner was *FERENC II RÁKÓCZI*, the *ASPERMONT* family held the lands in the 17<sup>th</sup> & 18<sup>th</sup> centuries. In the 19<sup>th</sup> century it became the *SZÉCHY* family estate in the person of *GRÓF SZÉCHENYI ISTVÁN* (COUNT STEPHEN SZÉCHENYI, 1791 - 1860) a great statesman.

The 1,215 acre village had a strong start with their production of a quality table wine, Szőlőhegye, but faltered in later years. By 1787 there were 662 residents in 111 houses; the population in 1869 was 760 but it dropped to 594 by 1880; it was on the increase again by 1900



*Kis-Toronya*

when the town boasted 751 residents in 156 homes; in 1910 it had jumped to 962 with a Hungarian majority; 2 wars caused a drop to 865 by 1944; post-war saw a loss – in 2009 there were only 455 residents.

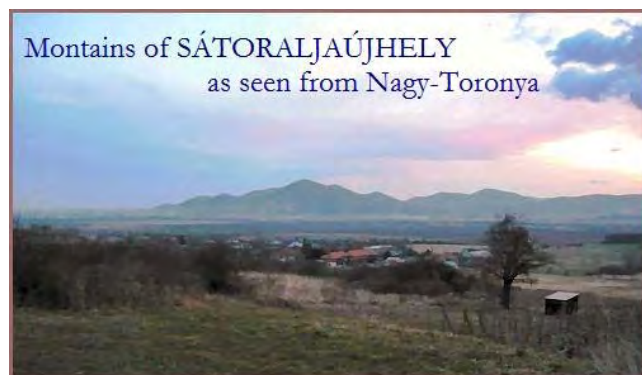
With the border following Ronyva Creek through this area, being east of the creek meant the village became part of the Czechoslovak state in 1920 but it reverted to Hungary during WW II. In early 1945 private estates were confiscated by the government and the SZÉCHY

lands were redistributed among the citizens. In 1964 the 2 villages, *NAGY-TORONYA* now called *VEL'KE-TRŇA* and *KIS-TORONYA* renamed *MALÁ- TRŇA* became one, as they had started almost a millenia ago; they are in the *TREBIŠOV OKRES* (district) of the *KOŠICKÝ KRAJ* (region) in Slovakia.

## SÁTORALJAÚJHELY

*SÁTORALJAÚJHELY* is the northernmost city of Hungary, formerly in *ZEMPLÉN megye* but now in *BORSOD-ABAÚJ-ZEMPLÉN varmegye*. Located on the eastern spur of the Zemplén hills, the pre-World War I city straddled Ronyva Creek which became the border between Hungary and Slovakia.

While our ancestors have not yet been identified as actual residents of this town, their villages (and I use that term in a very fluid manner) were so close as to be annexed to this city. (2009 population was 16,300 of which 633 residents live in 225 houses in *SZÉPHALOM* which includes *HOSSZÚLÁZ*) Information on the big guy next door is much more plentiful and is still relevant as our ancestors would have routinely headed into town for many reasons – markets, entertainment, socializing, legal stuff like deeds and taxes.....and, of course, as the launch site for the move to the United States. (Plus how much information could there be on a village that had a total of 40 houses – 3 blocks on Independence Avenue – no schools, no government, no markets, not even a church!? Not much!)



Mountains of SÁTORALJAÚJHELY  
as seen from Nagy-Toronya



Sátoraljaújhely látképe

During the Hungarian conquest ÁRPÁD gave this land as well as its inhabitants "from Sátorhalom to the waters of Tolcsva" to his soldier KETEL, THE VALIANT. The first Hungarian settlement was named *SÁTOR-ALJA* which means "under the tent" and refers to the nearby, triangular-shaped *Sátor-hegy*



(elevation 1,512 ft). This earlier town is said to have been built further along the Ronyva Creek and, hence, closer to its flood plain. *SÁTOR-ALJA* was granted to the RÁTÓT family around 1110 and they held it for over a century.

*SÁTOR-ALJA* was destroyed in the early 13<sup>th</sup> century by either the invading *Tartár* horde in 1241 and/or flooding. The flooding is allegedly from the Tisza River which is unlikely as it is over 25 miles distant; if there was flooding of Ronyva Creek, the damage could be extensive and it is likely that regional flooding would also cause the Bodrog (nearer) and Tisza (farther) Rivers to overflow their banks as well. Incidentally this flooding is the reason many of the Hungary's famous wooden churches in the area have been preserved – the invading Ottoman armies of the 16<sup>th</sup> and 17<sup>th</sup> centuries ventured very little only into the region, once in 1566 when *NAGY-TORONYA* was destroyed, but no semi-permanent invasions that was accompanied by greater destruction. This minimal Ottoman irritation is also the reason why the population density is greater here than in other parts of the country.

The *Tartár* invaders unexpectedly left around 1245 leaving the King to rebuild and fortify the border towns. A better-protected location was chosen for the town; it still straddled the creek but was now directly east of 4 mountains. From north-to-south the mountains are: *Magas-hegy* (1,771 ft), *Szár-hegy* (1,135 ft), *Sátor-hegy* (1,512 ft) and *Var-hegy* (1,100 ft). The castle was built on the southernmost peak, *Vár-hegy* (Castle Mountain) around 1250 by *KING ISTVÁN V* (1239 – 1272) as invasion from the south had been the most common route. The new town grew down slope from the castle and well within its range of protection. *ISTVÁN* granted the place town status in 1261 which exempted it from certain taxes and allowed weekly markets to be held.



Its location was different from the earlier settlement so there was no real connection to the older place other than sentimental ones. The new location was mostly due to the castle's location. The village had to be adjacent to the castle as there was a mutual need for this proximity – and this need precluded using the old site. Another consideration may have been that higher elevation equates to a lower chance of being washed out in a flood. Whether or not a flood occurred or was even a matter for consideration is not known, either way, the new location was safer. Once built, some residents wanted a new name; *Új-hely* was suggested – New Town. As the opposition argued – they were still in the shadow of the "tent" – and both parties got what they wanted – a "new town under the tent" or *SÁTORALJAUJHELY* (and one of the longest names in the whole of Hungary; try and put *that* on a postcard!).

The hyper-aware reader may have noticed the use of *KING* in the previous paragraph. That's because, *technically* BELA IV (1206 - 1270) was King of Hungary while his son *ISTVÁN* was only *rex junior*, being crowned as such in 1246 (junior king/kingette, a step up from prince). Junior



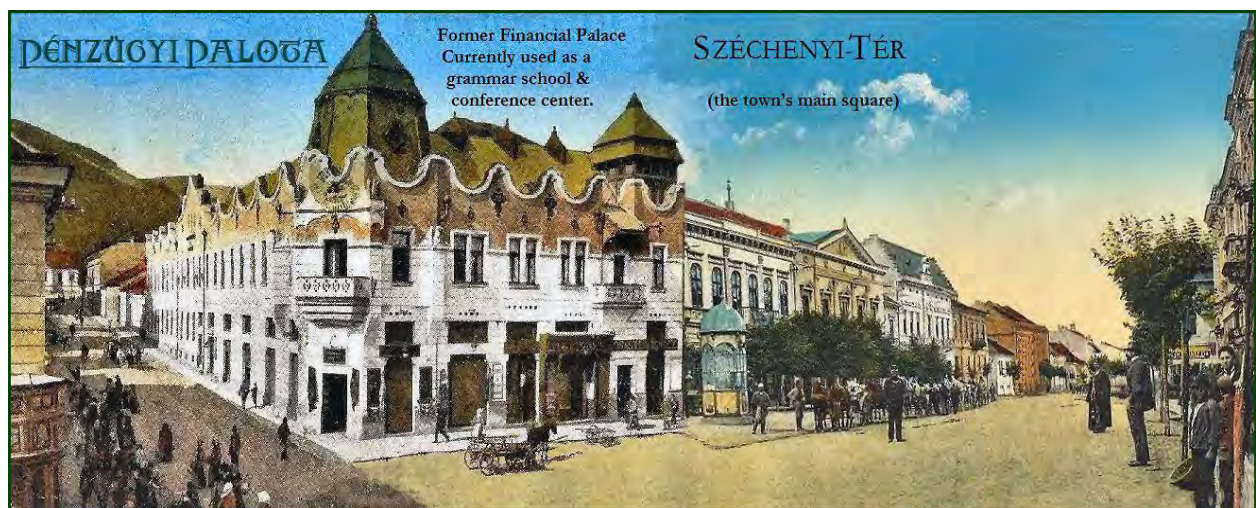
This coat-of-arms of  
**SÁTORALJAÚJHELY**  
unmistakably dates to the period of Soviet  
dominance in the history of that country,  
approximately 1960 – 1990.

was *NOT* satisfied; ISTVÁN forced an agreement on the king and received the right to rule in *TRANSYLVANIA*, the *EASTERN HUNGARIAN KINGDOM* remnant, which included *SÁTORALJAÚJHELY*.



Trade and handicrafts developed rapidly due to the privileges granted by the royal charter, the protection afforded by the castle, and the town's location on the eastern trade route between the south and north parts of Eastern Europe and the town thrived. The castle lasted until the 16<sup>th</sup> century and, though no likeness has been found, by that time its fortifications had become outdated and it is doubtful that it could offer the protection required.

The town was bestowed on "FINTA, a member of the ABA family" by ISTVÁN's son LÁSZLÓ IV (1262 – 1290) in 1281. Later it was granted to Croatian governor JÁNOS BOBONITY (1327-34) by KING KÁROLY RÓBERT (1288 – 1342) of Anjou probably for military support given to the King. 1351 saw title transferred again when LAJOS I granted the town to DUKE TÓDOR KORJATOVICS. The duke imported many Ruthenian (Ukrainian) settlers to hasten repopulating the town. Through the 14<sup>th</sup> century it was part of the royal domains, having reverted to the monarchy after the duke's tenure was over. In the 15<sup>th</sup> century the land changed owners several times, it belonged to the PÁLÓCZY, the PERÉNYI and then to the RÁKÓCZI family. The PERÉNYI took possession in 1533. They established the first Protestant school there, The RÁKÓCZI family were leaders in the Hungarian nationalistic movement; three were Princes of Transylvania in the 17<sup>th</sup> century: ZSIGMOND (1606 – 1608), GYÖRGY I (1630 – 1648), GYÖRGY II (1648 – 1657 and 1660). The county assembly was held here and a new county hall was erected in 1768. From that time onwards *SÁTORALJAÚJHELY* functioned as a county seat (*székely*) for the district (*járás*) of the same name and *ZEMPLÉN* County (*megye*).



The earliest seal of the town was made in the 16<sup>th</sup> century; the charges on it were arranged in a V-shape with a grape-flower in the centre and a few grapes to the left and to the right. These motives were transformed into a landscape in the 19<sup>th</sup> century, while in the 1960s communist symbols: a five-pointed star and a cog-wheel were added to it. This coat-of-arms burdened with a political message was replaced by a reconstructed one in 1990, based on the original version.



The blue field symbolizes the days of yore, as the area has been inhabited since the earliest times. The color blue refers to the local brooks of Ronyva, Zsolyomka, Bózsza and the river Bodrog. The crown recalls the historical fact that Sátoraljaújhely in the past was founded and also owned by the Hungarian kings, and later still remained a major administrative centre.

The letter on the coat-of-arms is a stylized “U” capital and refers to the name Új-hely, “New Place.”



COAT-OF-ARMS

### RELIGIOUS INSTITUTIONS

In 1646 the *Union of Uzgorod (Uzhhorod)* created a new rite in the Roman Catholic Church: the *Uniate* or *Greek Catholic* rite. To take the 63 Ruthenian Orthodox Catholic churches that wanted to change allegiance away from the Patriarch of the Byzantine Catholic Church in Constantinople, the Vatican had to allow the Eastern Byzantine liturgy and customs (married priests) to be fully maintained. This tricky move was done with a new rite. Both Roman and Greek Catholics are under the Vatican. The Vatican says “It is a grave sin to allow priests to marry” when talking Roman and “Priests can be married” when talking out of the Greek side of its face.

There was an Augustinian monastery in the early 13<sup>th</sup> century but that may be a reference to the Augustinian church that was built in nearby *NAGY-TORONYA*. Orders of Dominicans and Franciscans have been said to have been established here as well. The town had a Roman Catholic Church as early as 1261, since its inhabitants had been given the right of choosing freely their own priest. Its church was within the jurisdiction of the Archbishop of Esztergom, while the tithe was given to the parson.

### SZENT MIKLÓS PÜSSPÖT GÖRÖG KATOLIKUS TEMPLOM Kazinczy Ferenc utca 49

The Greek Catholic Church came to prominence in the mid-18<sup>th</sup> century after the Ottoman occupiers had left and the Slovaks, who were Greek Catholic, returned. They built the Baroque style Greek Church of Sátoraljaújhely in 1738 and the outstanding iconostasis was added 20 years later. The U.S.S.R. forcibly abolished the Greek Catholic Church in Hungary and all such churches were forced to become Russian.







The Hungarian Reformed Church was formed in 1557 based on writings of MARTIN LUTHER (1483 – 1546) and JOHN CALVIN (1509 – 1564). It would take about 4 decades before a congregation of that church was established in *Sátoraljaújhely* despite being the location where LUTHER's ideas were first introduced to the citizens of Hungary. The present church building was built in the Louis XVI style between 1784 and 1789 and remodeled in 1889. The religion has gone by many names as several different sources have contributed to its creation. The church was called the *Sátoraljaújhely Calvinist Church* for the period covering the early years of the 19th century. Local and national celebrity KAZINCZY FERENC was superintendent of the church from 1814 to 1818. This is the second largest religion in Hungary with congregations world-wide.

*SVENT ISTVÁN RÓMAI KATHOLIKUS TEMPLOM* on *Széchenyi-tér* serves as the Roman Catholic mother church for the area. The edifice, which was built in 1768, was remodeled after the Baroque style in 1792. This place of worship was the first place MARTIN LUTHER spoke to the Hungarian public on his then-radical views.

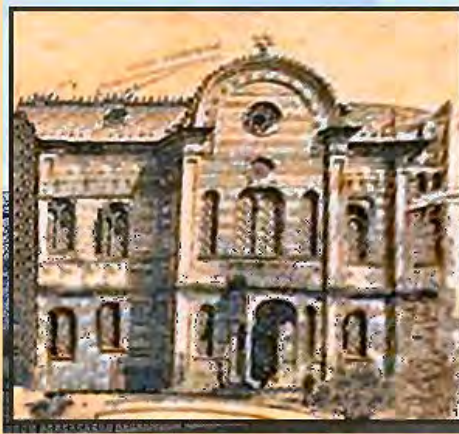


## JUDAISM

This area of the kingdom had a history of tolerance and the Jewish residents accounted for a significant portion of the population; in 1900 one-third of the town's inhabitants were Jewish.







Abandoned Jewish Cemetery and site of 1877 synagogue.

< Rendering of synagogue.

Kossuth Lajos utca



## JEWISH SYNAGOGUE & CEMETERY

Kossuth Lajos utca

The *KAESZTENBAUM SCHOOL* was open by 1744, the *HEVRAH KADDISHAH* (Jewish burial society) was incorporated in 1772 and a Jewish Hospital opened around this time. A Jewish synagogue was first built at *SÁTORALJAÚJHELY* in 1790 located 'behind' Town Hall; it was demolished in 1887 in order to build a new synagogue. Upon demolition, 8 subterranean chambers were found which probably served as dungeons attached to town hall. The now-abandoned Jewish cemetery has an open pavilion covered with a decorative copper dome that has a dual purpose: as a waiting room and as the place where the traditional cleansing required by the prescriptions of Judaism after leaving a cemetery can be completed.

A splinter-group formed the basis of the Orthodox Jewish community who had a separate synagogue, *NAGYZSINAGÓGA*, and established a *higher yeshiva* (1922–44) at Dózsa György utca 13. The Hassidic community became the 3<sup>rd</sup> Jewish community here when it splintered from the Orthodox adding a 3<sup>rd</sup> synagogue to town. Each faction also maintained separate prayer-houses and schools. The presence of 3 synagogues, with their attached facilities, attests to the sizeable Jewish population of the town.

After the German invasion on the 19<sup>th</sup> of March in 1944, about 4,000 Jews from the town were confined to a designated ghetto. They were joined by another 11,000 from nearby villages in the cramped ghetto; there were 20–25 people allotted to a single room. All were deported to the death camp at *AUSCHWITZ* between May 16 and June 3 in four transports; of the more than 15,000 captives, only 555 survived. This near-extinction experience did not reverse itself after the war; less than half the number of WW II survivors are found living in *SÁTORALJAÚJHELY* in 1953 – 204. Of the once sizeable and vibrant community, all that remains is a single, small prayer house, the old abandoned cemetery and a newer cemetery that is still operating.

## SZENTHÁROMSÁG KÁPOLNA

Rákóczi utca 29

In 1740 a chapel in honor of the Holy Trinity was built on Ujhíd utca after the latest bubonic plague epidemic had passed. This street is now Rákóczi utca and only the dome of *SZENTHÁROMSÁG KÁPOLNA* remains where it serves to mark the former site of the Catholic poorhouse.

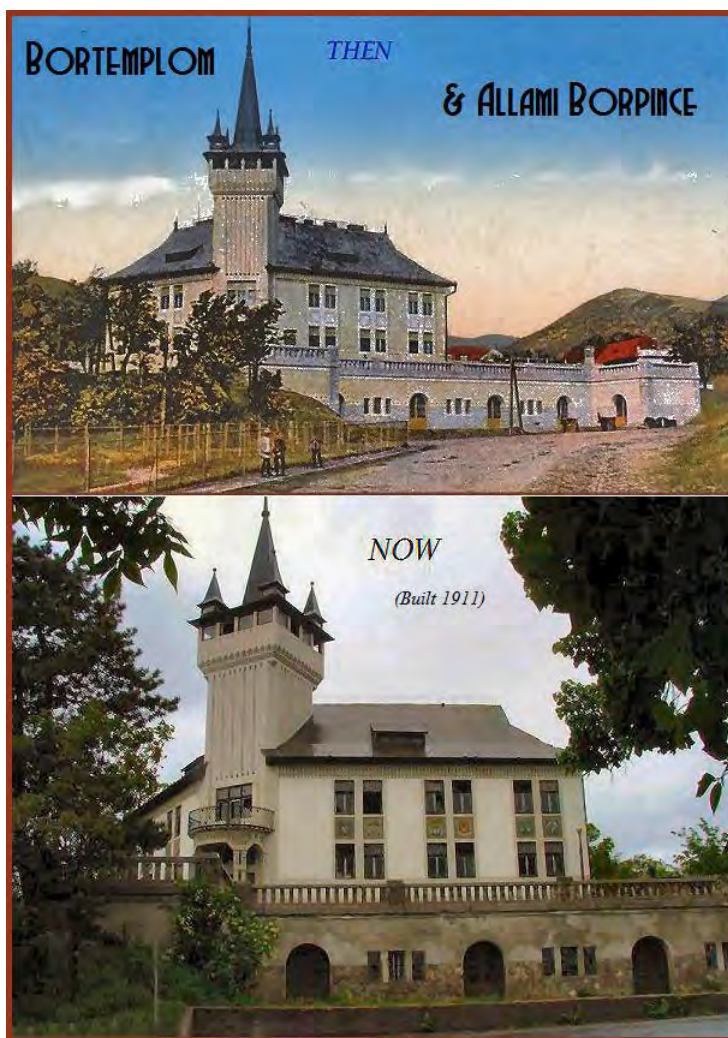




## BORTEMPLOM

Fasor utca

Unique to the town is the *BORTEMPLOM* (literally, *Wine Church*), a Neo-Gothic Church owned by no denomination built across from the train station in 1911. Under the church is found the *ALLAMI BORPINCE* (the state's wine cellar) where up to 317,000 gallons of wine can be stored! The building no longer serves a religious function, only wine storage. Testifying to the importance of wine to the local economy, the sanctuary is decorated with the seals of the towns of the Tokaj-Hegyalja in *Zsolnay* porcelain.



## NAGYBOLDOGASSZONY (*Church of Our Lady*)

Deák Ferenc utca 11-14

The origins of the monastery, built on this site in 1221, are unclear probably owing to its early destruction by the *Tartárs* after just 2 decades. It was rebuilt under BELA IV, King of Hungary who rededicated it to the medieval cult of SAINT GILES in 1258 whose monks remained for 3 centuries. A slow desertion by the monks started in 1530, continued with the 1566 burning by *Ottoman* invaders, and was completed by 1578. The military governor of Zemplén megye, BARO BEKÉNY ALAGHY MELCHIOR (BARON ALAGNY MELCHIOR BEKÉNY, 1587 - 1631) tore down the remaining buildings in 1626. The monastic order was dissolved in 1786 by Habsburg EMPEROR JOSEPH II. It then became a *Piarist* institution, Kalazanci Szent József (Saint Joseph Calasanzius). KALAZANCI founded the first Catholic educational order which was called the *Poor Clerics of the Mother of God* and known as the *Piarists* and/or the *Paulites* or *Paulines*. Their goal was to provide free education for poor children. The order was recognized in 1617 and their monastery remains at the same site today. Parts of the Gothic church still remain as does a chapel built by the anti-Habsburg nobleman FERENC RAKOCZI (1645 – 1676) after his

conversion to Roman Catholicism in 1666. The church's façade was remodeled in the Baroque style, much of the furniture is early-18th century, the high altar was made by the sculptor STRÉCIUS JÓZSEF from Levoča and features the Archangel Michael at the top and SZENT LÁSZLÓ and SZENT ISTVÁN on each side (ISTVÁN/STEPHEN I, c970 – 1038, 1st ÁRPÁD King of Hungary; LÁSZLÓ/LADISLAUS I, c1040 – 1095, 6th ÁRPÁD king of Hungary), and the inlaid frescoes on the ceiling of the old dining room of the monastery date to 1807.



The name is now NAGYBOLDOGASSZONY (*Church of Our Lady*, a.k.a. the Virgin Mary parish church; BOLDOGASSZONY is a uniquely Hungarian name for Mary and one believed to originate in the pre-Christian nature religions of the area) and the monastery is the KOSSUTH LAJOS KÖZÉPISKOLAI PIARISTA KOLLÉGIUM (*Lajos Kossuth Secondary College*). The church is dedicated to Our Lady and recognizes the day when ISTVÁN, the first Hungarian king, offered the kingdom, represented in the Holy Crown, to the BLESSED VIRGIN MARY. The beautifully carved stone clock formerly on the tower is today kept in the ambulatory of the monastery. The first mechanical clock face to be made in Hungary, it dates from 1501. The furnishings were created between 1716 and 1736 in a Baroque style.

Leaving their country behind, those who immigrated brought their belongings, their children and their faith; Trenton has had several Hungarian-based churches:



*MAGYAR BAPTIST CHURCH*, 917 South Clinton Avenue, founded 1906; was once the largest of the Hungarian Baptist Churches in the United States.

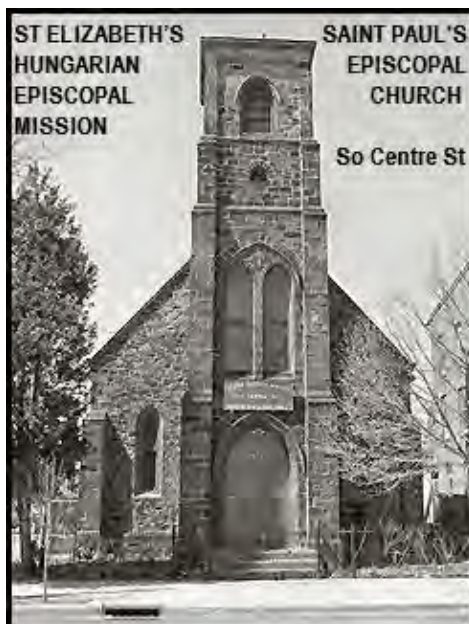
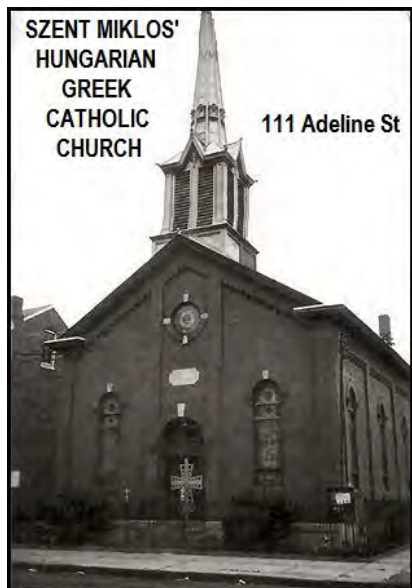
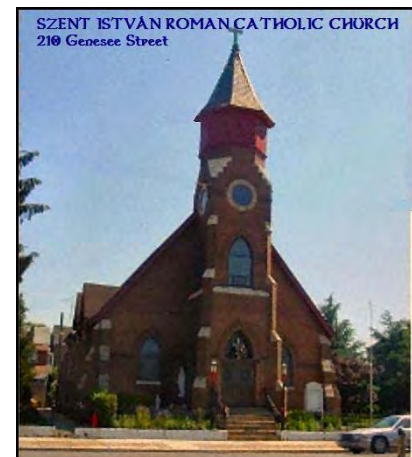
*HUNGARIAN REFORMED CHURCH*, along Beatty Street between Grand and Home Avenues (with addresses on both) in South Trenton, founded 1894. Aunt Pat was member.

*SAINT STEPHEN'S ROMAN CATHOLIC CHURCH*, 210 Genesee Street, founded 1903; Dad's parents were involved with this church which held the annual ST. STEPHEN'S DAY celebrations in August. In the picture of our grandfather on the Dedication page, he is wearing the "uniform of the Knights of Saint Stephen" to participate in the annual parade. This Church has closed and all records were transferred to *OUR LADY OF THE ANGEL'S PARISH CHURCH* on Butler Street, the former *SAINT JOACHIM'S CATHOLIC CHURCH*.

*SAINT NICHOLAS' GREEK CATHOLIC CHURCH*, 111 Adeline Street at Hudson Street (now *CHURCH OF THE LIBERATED WORD*); also referred to as *SAINT NICHOLAS' HUNGARIAN CATHOLIC CHURCH OF THE BYZANTINE RITE* and *SAINT NICHOLAS' MAGYAR CATHOLIC CHURCH*, founded 1916 by parishioners of the *ASSUMPTION OF THE VIRGIN MARY BYZANTINE (RUTHENIAN) CHURCH* at 411 Adeline Street, they purchased a church built in 1882 which was rededicated in 1919 as *SZENT MIKLOS HUNGARIAN GREEK-CATHOLIC CHURCH*. Since its closure the church records have been kept at *SAINT MARY'S OF THE ASSUMPTION*, an alternate name for the parent church.

*CHESTNUT STREET (HUNGARIAN) EPISCOPAL CHURCH*

*SAINT ELIZABETH'S HUNGARIAN EPISCOPAL MISSION*, established 1916; probably affiliated with *SAINT PAUL'S EPISCOPAL CHURCH* on South Centre Street; destroyed by fire in June 1998.





## WALDBOTT-KASTÉLY

Széchenyi István tér 10

This 18<sup>th</sup> century Baroque palace was built for ANTAL PETAL. In the following century it became property of WALDBOTT family headed by BARON WALDBOTT at that time.



## VAROSHAZA

Kossuth Lajos tér 5

The Varoshaza (county administration) was built in the 18<sup>th</sup> century to house the government offices, a function it continues to this day. It is near Szent Istvan's Catholic Church and now houses the mayor's office and the Kazinczy Archives. (Photo on p9, adjacent court house on p10)

## ZEMPLÉNVÁRMEGYEI KASZINÓ

Dózsa György utca 11



The *Casino Society of Zemplén*, an early progressive reform movement, was housed in this 1827 Classical building. City Hall located here temporarily in 1849 & 1850 while a new one was readied. It is now home of the FERENC KAZINCZY Museum.

In 1827 GRÓF ISTVÁN SZÉCHENYI (1791 – 1860; mentioned in conjunction with *NAGY-TORONYA*) organized the *Nemzeti Kaszinó*, a forum for the patriotic Hungarian nobility. The *Kaszinó* played an

important role in the reform movement by providing a safe place for political discussions to occur. Ironically, one of the institutions foremost members, LAJOS KOSSUTH (1802 – 1894), became a lifelong enemy of SZÉCHENYI. The area had been a hotbed of revolutionary and radical thought with revolts against HABSBURG rule beginning here in the 17<sup>th</sup> century.

The careers of KOSSUTH and FERENC KAZINCZY (1759 – 1831), both famous Hungarian patriots, got their start here. KOSSUTH studied at the Piarist College that now bears his name and became the “regent-president” of the short-lived, independent REPUBLIC OF HUNGARY in 1848 and ‘49. KAZINCZY, one of the foremost reformers of the Hungarian language, writer (*Tövissek és virágok* in 1811, and others) and renowned translator (making many major works available in the Hungarian language for the first time) had his estate in *SZÉPHALOM* in the 18<sup>th</sup> century. He worked in the Zemplén megye archives.

The significance of the town grew and it replaced *ZEMPLÉN* as the seat of government in the mid-18<sup>th</sup> century. Eastern Europe got a make-over in the 1920 Treaty of Trianon. Hungary lost 72% of its land and 64% of its population.

## ERZSÉBET KORHÁZ (*Elizabeth Hospital*)

Established 1890

Szigeti útca 51  
Mártírok útja 9



## PÉNZÜGYI PALOTA

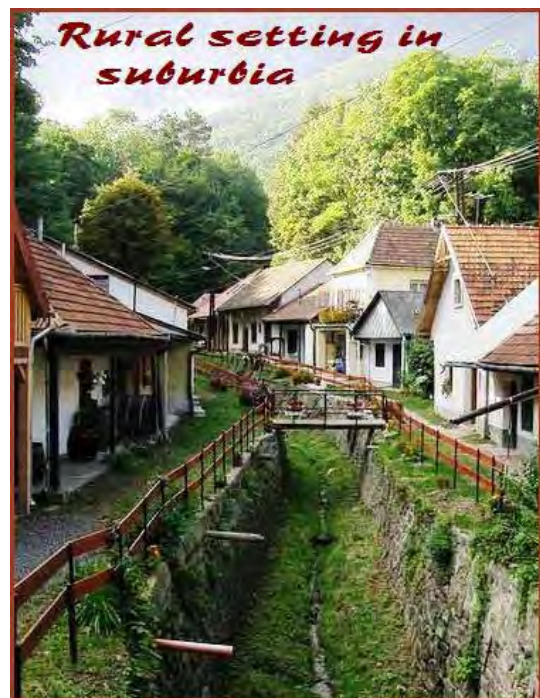
This elaborate structure (photo on p21) served as the “Financial Palace” (meaning, perhaps, the mint) for the government. It is on SZÉCHENYI-TÉR, the main square. It is used as a grammar school & conference center.

## Two World Wars



The newly created village got the Slovak name *Slovenské Nové Mesto* (*Szlovákújhely* or *Kisújhely* in Hungarian). The two railway lines east of the creek as well as the industrial zone were lost. To commemorate this loss, the *CHAPEL OF SZENT ISTVAN* and the 14 stations of the Hungarian Cavalry were built in 1938 on *Szár-hegy* (elevation: 1132 ft.). The town's industry was being rebuilt during the interwar period and the several wineries that had owners, including the Roman Catholic Church, in Hungary and vineyards in Slovakia were able to stay in business through several negotiated agreements. World War II disrupted all industry; Nazi repression further destroyed businesses; there was continuous

The effects of being on the losing side in two world wars have been devastating. As a result of the provisions of the 1920 *Treaty of Trianon*, today *SÁTORALJAÚJHELY* is a border town, yet it has remained a regional centre of trade, culture and education. One-fifth of the population and one-fourth of the territory of the town became part of *CZECHOSLOVAKIA*.





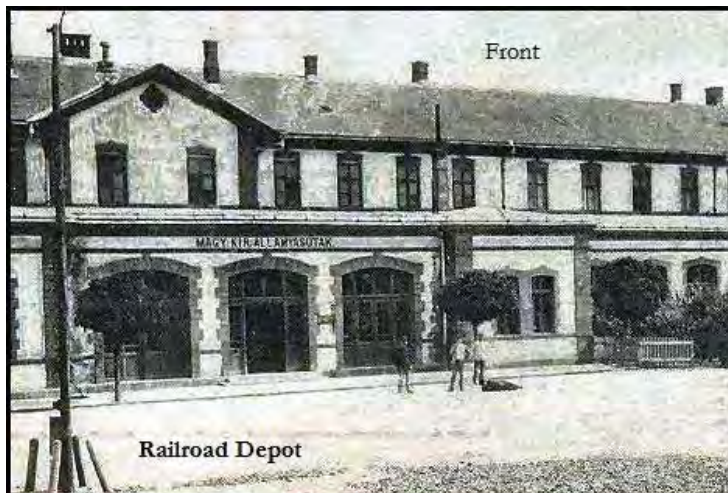


bombing after 1943; and most of the Jewish population (over 1/3 of the town was Jewish) was exterminated after being sent to *AUSCHWITZ*.



The governments' reorganization in 1950 resulted in the combining of *ZEMPLÉN MEGYE* with those of *ABAUJ-TORONYA* and *BORSOD* and the city lost its status as capital. As a final blow, the Hungarian Revolution of 1956 was brutally suppressed by the Soviet military and their occupation of the town allowed it to deteriorate more.





*This railroad station was probably the last familiar place that József Schmid, our grandfather, saw as he set out from Hosszuláz to begin a new life in America at the age of 18!*

SPIŠSKA STARÁ VES,  
THE REPUBLIC OF SLOVAKIA  
AND THE  
WESTERN SLAVIC TRIBES



The 12 or 13 Slavic tribes are divided into 3 broad categories that reflect both their supposed common origins: **VÉNÈDES**, **SCLAVINI & ANTES**; and their final location: **WESTERN**, **SOUTHERN & EASTERN**. These divisions are location-specific, though not all are in full agreement with the tribal divisions or even if a particular tribe was Slavic. The following represents the current majority opinion and accords with most of the linguistic and archeological evidence:

A) **VÉNÈDES** became the **WESTERN SLAVS**: appear about 400 B.C.E:

- 1) **POLES**: from *Polanie* (field dwellers), only people to remain in Vistula and Oder river basin homelands;
- 2) **KASHUBIANS**: near G'dansk
- 3) **POLABIANS**: from *Pol L'bab* or "near the banks of the Elbe." Some include the *Lusatian Serbs* (aka *Sorbian* or *Wendish*) in this tribe; others maintain they were a separate, but close, tribe. Marked the Westernmost expansion of the *Venedi*
- 4) **CZECH**: westernmost of the two tribes inhabiting Silesia and the Upper Vistula region, covering Bohemia, Moravia and Slovakia.
- 5) **SLOVAK**: easternmost tribe inhabiting Silesia and the Upper Vistula region.

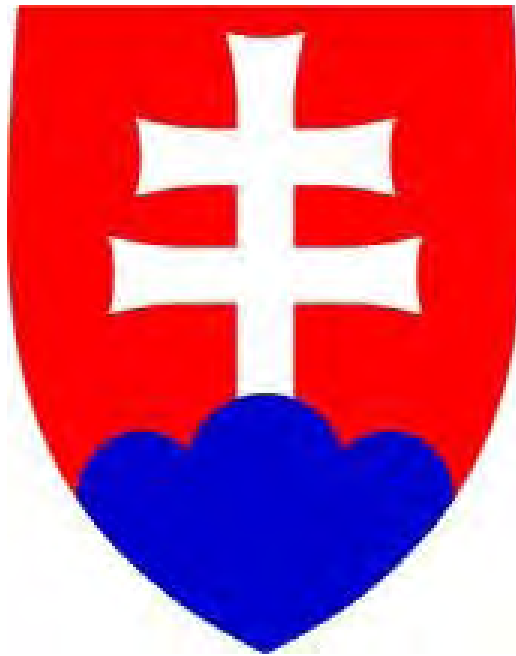
B) **SCLAVINI** became the **SOUTHERN (YUGO) SLAVS**: appear about 200 B.C.E:

- 6) **MACEDONIAN**: first to arrive 5<sup>th</sup> c. Earliest converts to Christianity and under rule of Byzantium earlier.
- 7) **BULGARS**: origins may be Slavic or Turco-Ugarian. If they were the latter, they had become so completely Slavicised by the 7<sup>th</sup> c that they can not be accurately identified as non-Slavic. If Slavic, it remains unclear if they were of the Sclavini or Antes group. Bulgars resisted their aggressive neighbor Byzantium and, by default, Catholicism. This early schism with Slavic groups is still very much present today. Bosniacs is reserved for any Southern Slavic adherents of Islam of which Bulgars are the majority.
- 8) **CROATS**: may have been in southeast Poland, moved to the eastern shores of the Adriatic Sea around 7<sup>th</sup> c, established Dalmatia.
- 9) **SERBS**: moved almost simultaneously with the Croats from and to same areas. The Slavic Serbs are not the same as today's "Serbians" who are a native Balkan people.
- 10) **SLOVENES**: followed above groups, moving into area much larger than present Slovenia, penetrating deep into the Eastern Alps to the head of the Adriatic Sea.

C) **ANTES** became the **EASTERN SLAVS**: appear about 500 C.E:

- 11) **RUSSIAN**
- 12) **BELARUSSIAN** or **WHITE RUTHENIAN**: Grand Duchy of Lithuania 13<sup>th</sup> – 18<sup>th</sup> c.
- 13) **UKRAINIANS**: in the Ukraine by 5<sup>th</sup> c when Kiev is established.

## COAT-OF-ARMS OF THE SLOVENSKÁ REPUBLIKA



The double cross on the Arms of Slovakia is correctly identified as the *Cross of Lorraine*. The one appearing on the Hungarian Arms is the *Apostolic Cross*. The *Cross of Lorraine* was presented to ZWENTIBOLD OF LORRAINE by his godfather SVATOPLUK I MOJMÍR, KING OF GREATER MORAVIA. ZWENTIBOLD is the Frankish transcription of SVATOPLUK.

ZWENTIBOLD, KING OF LOTHARINGIA between 895 and 900, was the son of the Roman EMPEROR ARNULF OF CARINTHIA. The Lorraine cross symbolizes 3 important Saints: BENEDICT, CONSTANTINE and METHODIUS.

Modeled on the *Arms of Modern Hungary* (see page 13b) they were first used by the *Slovak National Council* in 1848. The green in the Hungarian Arms was changed to blue first, to distinguish the two and, second, to “better represent the pan-Slav idea.”

What this pan-Slav idea actually *is* was not elaborated upon, but at least we know that the color blue has something to do with it while green does not (sort of an “anti-Slav idea” – using purple is a good compromise as it represents the “Cole-Slav idea”).

Depending on one’s point-of-view, this adaptation of the Hungarian Arms could indicate an affinity to the Hungarian nation or, alternatively, to foster a connection to the KINGDOM OF GREATER MORAVIA which would be a first step in taking over much of the Hungarian territory that lies south of the Republic.



## From Antiquity to the beginning of the second Millennium<sup>4</sup>



Certain features made evident by early written references, and archeological and linguistic research results show distinctive traits common to all Slavs with many of these being shared by the *Balts*. They had well-developed cattle-breeding and agricultural techniques and many were occupied by fishing and hunting as well as the production of honey, furs and wax. Their social organization centered on the single-family clans which later joined together for protection, and only as

changing situations forced them to, as time progressed. As such, their military and political development lagged behind virtually all of their neighbors. They had no known belief in a higher power yet the elders presided over what can only be described as religious ceremonies that were focused on Nature.

The *Vénèdes* antecedent of the Western Slavs are found in written records dating to 400 B.C.E. while mention of the *Souveni* (Latin) or *Sloveni* (Slavic) people dates to 160 B.C.E. The *Slavic* tribes were mainly located in the triangle formed by the Vistula, Dnieper and Danube Rivers; recent research has confirmed their presence throughout the basin of the Vistula and most of the basin of the Oder from 2,000 B.C.E. They had more interaction with their neighbors to the northeast, the *Balts*, than with any other Indo-European tribe. The *Balts* included the central *Lithuanians*, the northern *Letts* or *Latvians*, and the old *Prussians* who later lost their name to their German conquerors. The proto-*Slavic* tribes had separated into their western, eastern and southern branches well before they appear in the written record. *Hunnic* warriors had invaded the area around 380 C.E., first destroying the early settlements, and record, of the *ANTES* before doing the same to the *SCLAVINI* and *VÉNÈDES*. The *Slavic* people escaped the *Huns* who rode on horseback by seeking safety in the heavily forested areas.

### THE SECOND HALF OF THE FIRST MILLENNIUM

After these devastating attacks remnants of two tribes of the *VÉNÈDES* crossed the Carpathian Mountains through the “Moravian Gate” around 500 C.E. The first tribe over the mountains was the *Czechs* followed by the *Slovaks*. This large migration was by-no-means the first such move, only the first large-scale move. A separate and distinct *Moravian* tribe has been tentatively identified of late; historically they were treated as a subset of the *Czech* tribes.

The second group over the Carpathians was the *SCLAVINI* who headed south and east; the beginning of their migration dove-tailed with the end of that of the *VÉNÈDES*.

The *Macedonians* reached the Adriatic Sea during the 5<sup>th</sup> c and they were followed by the *Bulgars*, *Serbs*, *Croats* and *Slovenes*. By the 7<sup>th</sup> c a tribal union called *Slavinia* had formed which included Macedonia, parts of Serbia and Bulgaria (all *Slavic*) as well as part of (non- *Slavic*) Greece. Today's *Serbian*, genetically, is a descendant of a *Balkan* people that adopted *Slavic* culture and language rather than a *Slavic* descendant.

The *ANTES* are the last of the 3 groups to appear in written history and the only one that did not cross the Carpathians. Little is known and this is, in part, due to the annihilation of the ruling class when BOZ, KING OF THE *ANTES* and seventy lesser chieftains were crucified by the *Ostrogoths* in 374 C.E. The remnants of the *Eastern Slavs* formed a defensive federation but were unable to stop the attack and final destruction by the *Avars* around 550 C.E. After this time those identified as *Russian*, *Ukrainian* and *Belarussian* are, genetically, a mixture of *Slavic* and other peoples.

In the 7<sup>th</sup> c then there were the *Western Slavs* in the Carpathian basin and the *Southern Slavs* eastward from the Adriatic Sea. Continuing west, the *Avars* attacked the *Western Slavs* (the *Czech* and *Slovak* tribes) eight years later. The *Czech* and *Slovak* tribes were again attacked by the *Avars* almost a century later. The *Avar* attack was along a front stretching far enough to include the lands of the *Southern Slavs*. The *Slavs* enlisted the aid of the *Frankish* armies and, upon the *Avar* defeat, the *Frankish* KING SAMO established the [Kingdom of Samo](#) from 625-658. The *Avars* would continue to threaten Europe until they were defeated by CHARLEMAGNE at the start of the 9<sup>th</sup> century.

The *Huns* arrival in the Carpathian basin around 400 C.E. separated the *Western* and *Southern Slavs* geographically – they were already separated culturally as each group had their own characteristics, traits, rituals and language. In fact it may have been this very difference that allowed for the very complete and permanent split. Recent rehabilitation of the understanding that the *Huns* remained in the Danubian Plain also lends credence to the early separation into separate groups.

While the *Huns* and *Avars* attacked from the east, the *Western* and *Southern Slavs* were pressed by the *Teutonic* tribes from the west. The *Drang nach Osten* is the name given to the reverse migration of *Teutonic* tribes once they had reached the western limits of continental Europe. This pressure from both directions was the major impetus behind the formation of the first *Slavic* governments, the earliest being the previously mentioned *Slavinia*. By the 9<sup>th</sup> c the *Slavs* also realized that their survival as an independent people depended upon their co-operation with *Byzantium*.

The 9<sup>th</sup> century was by no means the first contact made with *Christian Byzantium*, but it was the first to be made in friendship. The *Serbs* and *Croats* had long invaded *Byzantium* territories. The *Serbs* absorbed much of the *Greek* culture which lay to the south while the *Croats*, moving north and west, became more Westernized. As the rift in the Catholic Church of Saint Peter widened into a full-blown schism, so did the rift between the *Serbs* and *Croats* widen to the point that these former kinsmen became enemies, a situation remaining unchanged down to the present day.

Meanwhile the *Czech*, *Moravian* and *Slovak* people were being introduced to missionary Byzantine Catholicism headed by the efforts of the *Greek* brothers CONSTANTINE (c827 – 869) and METHODIUS (c817 – 885). They arrived in 862 C.E. at the request of the head of the [Great Moravian Empire](#). Following the mid-7<sup>th</sup> century disintegration of the [Kingdom of Samo](#), the centralizing principle of government was continued with the formation in 825 of the [Principate of Nitra](#) (in present-day Slovakia) ruled by PRIBINA (died 861). The neighboring [Moravian Duchy](#) was founded in 830 and gave rise to the MOJMÍROVCI dynasty. In 833 DUKE MOJMÍR I (died 846) forced PRIBINA from his lands and incorporated the Nitrian lands into his own, forming the [Moravian](#)



## The government of the SLOVAK REPUBLIC today

The Slovak Republic is divided into 8 administrative regions (**kraj**) named after each region's main city. Each region, in turn, is divided into several zones (**okres**). Representation in the parliament is determined by these demarcations with each MP representing one zone. Two cities have more than one zone: Bratislava has five and Košice has four plus its outlying regions, the *okolie*.

<u>kraj</u>	<u>okres</u>	<u>kraj</u>	<u>okres</u>	<u>kraj</u>	<u>okres</u>
Bratislavský	Bratislava I	Zilinský	Bytča	Košický	Gelnica
	Bratislava II		Čadca		Košice I
	Bratislava III		Dolný Kubín		Košice II
	Bratislava IV		Kysucké Nové Mesto		Košice III
	Bratislava V		Liptovský Mikuláš		Košice IV
	Malacky		Martin		Košice - <i>okolie</i> (countryside)
	Pezinok		Námestovo		Michalovce
	Senec		Ružomberok		Rožňava
			Turčianske Teplice		Sobrance
Trnavský	Dunajská Streda		Tvrdošín		Spišská Nová Ves
	Galanta		Žilina		Trebišov
	Hlohovec	Prešovský			( <i>Malá Trňa</i> )
	Piešťany		Bardejov	Banskobystrický	Banská Bystrica
	Senica		Humenné		Banská Štiavnica
	Skalica		Levoča		Brezno
	Trnava		Medzilaborce		Detva
			Kežmarok		Detva
Trencianský			( <i>Červený Kláštor</i> )		Krupina
	Nové Mesto nad Váhom		<i>Majere municipality</i>		Lučenec
	Bánovce nad Bebravou		<i>Spišská Stará Ves city</i>		Poltár
	Myjava		Poprad		Revúca
	Ilava		Prešov		Rimavská Sobota
	Partizánske		Sabinov		Veľký Krtíš
	Považská Bystrica		Snina		Žarnovica
	Prievidza		Stará Ľubovňa		Žiar nad Hronom
	Púchov		Stropkov		Zvolen
	Trenčín		Svidník		
			Vranov nad Topľou		
Nitrianský	Komárno				
	Levice				
	Nitra				
	Nové Zámky				
	Šaľa				
	Topoľčany				
	Zlaté Moravce				

Note: In addition to the **kraj** and **okres** there is another administrative district called an **obec**. If we equate **kraj** to a **state** and **okres** to a **county**, then an **obec** is roughly a **township**.

**State** in 833. The **Great Moravian Kingdom** followed in 836 under MOJMÍR I, followed by his nephew RASTISLAV (died 870) in 846. RASTISLAV asked the Byzantine EMPEROR MIKHAËL III (840 – 867) and the PATRIARCH OF CONSTANTINOPLE, PHOTIOS I (c820 – 893) to send Slavic-speaking Bishops to teach the Gospels as a counter-measure to the growing influence of the Latin-speaking priests from East Francia. (While the POPE in the Vatican claims descent from the Apostle SAINT PETER, the PATRIARCH in Constantinople claims descent from the Apostle SAINT ANDREW). The efforts of CONSTANTINE included development of the *Glagolitic* alphabet to allow for the expression of specifically Slavic sounds. That language is known as *Old Church Slavonic* while the present language of the liturgy for Eastern Orthodox and Eastern Catholic Slavs is its derivative, *Church Slavonic*. With slight modifications, the *Glagolitic* alphabet became the *Cyrillic* one. Named as an honor to CYRIL, which was the name bestowed posthumously on CONSTANTINE, the *Cyrillic* alphabet is still very much in use.

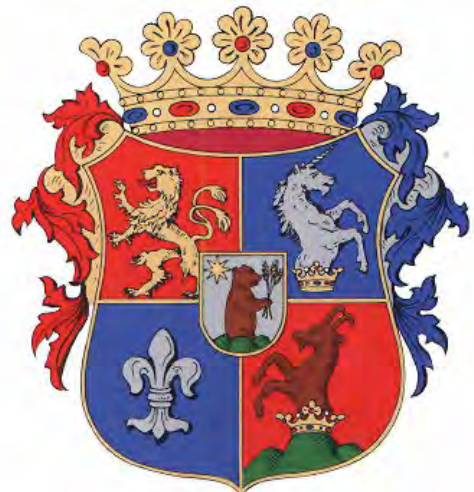
The **Great Moravian Kingdom** morphed into the **Great Moravian Empire** in 870 under SVĀTOPLUK I (c830 – 894), the usurping nephew of RASTISLAV. The Empire reached its greatest size under the nephew and covered most of Moravia and Slovakia and parts of Bulgaria, Czech and Poland. While the Great Schism within the Catholic Church still lay in the future, its foundations were already being felt in Slovakia when the question arose regarding whose direct authority would any Catholic Church in the area be: the POPE in Rome or the EMPEROR in Constantinople? The answer would not be easily or completely answered though, in general, it can be stated that the Catholic Church in most *Slavic* lands became affiliated with the Eastern or Byzantine Rite of the Catholic Church.

*Magyar* tribes invading from the east during the 890s wedged themselves between the *Bulgars* and the *Slavs*. The *Slavs* fled to the mountains once again where many adapted to the region and established the “highland” towns. In the last years of the reign of KING SVĀTOPLUK the *Czech* people allied themselves with the *German* states, while the *Poles* established a separate kingdom of their own. In 897 C.E. KING SVĀTOPLUK died and his heirs were besieged by *Magyar* invasions from Hungary. The remnants of the Empire lasted until the fall of the castle at Bratislava to the *Magyars* in 907 C.E. In 955 C.E. *Czech* and *German* armies defeated the *Magyars* and the area was ruled by the Czech prince BOLESLAV and his successor BOLESLAV II until 999 C.E., when the *Magyars*, once again, took control of the area. For the next millennium, the *Slavic* people would be ruled by outsiders.<sup>5 6</sup>

## SPIŠ SZEPES ZIPSER

Huge spruce forests cover quite a large area of the *SPIŠ* region in central Slovakia. The nearby Poprad River is the only river in Slovakia that flows to the north emptying into the Baltic Sea.

The coat-of-arms for *SPIŠ* has 5 sections. There is a quartered shield where each quarter represents a ruling family: the TURZO family is represented in the upper right field (as seen by the holder, not the viewer, of the shield) which is red with a golden lion; the KOROTNOKY family is represented in the upper left field of blue with a silver unicorn and a golden crown under its fore legs; the DRAVECZKY family coat-of-arms is





## SZEPES MEGYE

### COMITATUS SCEPUSIENSIS

### SCEPUSIUM

(Official names in use prior to the late 19th century in subheading)

The southern part of *SZEPES* was conquered by the KINGDOM OF HUNGARY at the end of the 11<sup>th</sup> c, when the border of the Kingdom ended near KEŽMAROK. The *COMITATUS SCEPUSIENSIS* (*ROYAL COUNTY OF SZEPES*) was created in the 2<sup>nd</sup> half of the 12<sup>th</sup> c. A *COMITATE* (*MEGYE* in *Hungarian*; *KRAJ* in *Slovak*) is the equivalent of a county. In the 1250s the border of the Kingdom of Hungary through *SZEPES* shifted to the north near *PODOLÍNEC* and in 1260 the border moved northwest ending at the *DUNAJEC RIVER* where it still is today.

Subdivisions: From the beginning of the 15<sup>th</sup> c, the *COMITATUS/MEGYE/KRAJ* was subdivided into 3 *PROCESSUSES/JÁRÁS/OKRES* (*Latin/Hungarian/Slovak*), the lowest-level administrative district, roughly the equivalent of townships. A 4<sup>th</sup> district was added in 1798. In the 2<sup>nd</sup> half of the 19<sup>th</sup> c the number of *PROCESSUSES* increased again and by 1918 there were 8 *JÁRÁS* in *SZEPES*.

#### JÁRÁS (Hungarian) Administrative center (Hungarian/Slovak/German)

GÖLNICBÁNYA	GÖLNICBÁNYA	GELNICA	GÖLLNITZ
IGLÓ	IGLÓ	SPIŠSKÁ NOVÁ VES	ZIPSER NEUDORF
KÉSMÁRK	KÉSMÁRK	KEŽMAROK	KÁSMARK
LŐCSE	LŐCSE	LEVOČA	LEUTSCHAU
ÓLUBLÓ	ÓLUBLÓ	STARÁ ĽUBOVŇA	LUBLAU
SZEPESÓFALU	SZEPESÓFALU	SPIŠSKÁ STARÁ VES	ZIPSER ALTENDORF
SZEPÉSSZOMBAT	SZEPÉSSZOMBAT	SPIŠSKÁ SOBOTA	GEORGENBERG
SZEPESVÁRALJA	SZEPESVÁRALJA	SPIŠSKÉ PODHRADIE	KIRCHDRAUF

Additionally there were 8 towns designated as *RENDEZETT TANÁCSÚ VÁROS* (urban centers) 5 of which also served as the administrative center for their *JÁRÁS*:

GÖLNICBÁNYA	GELNICA	GÖLLNITZ
IGLÓ	SPIŠSKÁ NOVÁ VES	ZIPSER NEUDORF
KÉSMÁRK	KEŽMAROK	KÁSMARK
LŐCSE	LEVOČA	LEUTSCHAU
SZEPESVÁRALJA	SPIŠSKÉ PODHRADIE	KIRCHDRAUF
LEIBIC	ĽUBICA	LEUBITZ
POPRÁD	POPRAD	DEUTSCHENDORF
SZEPESBÉLA	SPIŠSKÁ BELÁ	ZIPSER BELA
SZEPESOLASZI	SPIŠSKÉ VLACHY	WALLENDORF

As the *COMITATUS* were set to ease the administration of the kingdom, each *COMITATE* had several smaller administrative units. In *SPIŠ* these units included 10 self-governing towns called the *Lanzentraeger villages*, the royal free cities of Leutschau and Kesmark, the *ZIPSER STÄDTEBUND* under the elected *ZIPSER GRAF*, the Hungarian nobility governing the rest of *SPIŠ* as the appointed *ALISPÁN*, *ZUPAN*, *FŐISPÁN* AND *COMES* and a class of nobles called the *TízLÁNDZÁSOK* meaning *NOBLES WITH TEN LANCES* (see page 39).



found in the lower right field of blue with a fleur-de-lis, in gold or silver; and the BERZEVICZY family coat-of-arms is in the lower left field of red in which a green hill with a golden crown is topped by a mountain goat with golden horns. The 5<sup>th</sup> section is a smaller shield centered on the arms. It has a silver field, 3 green hills, and a red bear, looking to the left, holding three golden ears of wheat and, in the right corner, next to the bear's head, a golden 6 pointed star. The BERZEVICZY family was the noble family in the *STARÁ VES* region where Nana's family lived.



*SPIŠ* (Slovak; *SZEPES*, Magyar; *ZIPSER*, German) is in the High Tatra Mountains of northern Slovakia. Before 1100 it was part of the Kingdom of Poland. KÁLMÁN I (1070 - 1116) King of Hungary conquers all territory south of the Tatras by 1100 and names the conquered lands “Upper Hungary”; in 1108 the loss becomes official when BOLESŁAW KRZYWOUSTY (1086 – 1138) King of Poland, “presents” *SPIŠ* to the Hungarian king. The area was sparsely settled by the pastoral Slovaks, styled “lowland,” until the 1100s when many German-speaking people from Saxony, the Rhineland, Flanders, Bavaria and Austria moved there by the end of the 12<sup>th</sup> c at the invitation of several Hungarian rulers. References to a Slovak nation or people were suppressed during this foreign occupation. These Germans, known for their craft skills and mining and farming abilities, settled in more densely populated towns than the Slovaks. KING EMERIC I (1174 –

1204) of Hungary set up the original administrative *Comitatus* (counties) beginning in 1200 with the seat of government located where the largest and best-fortified castle was; they lasted until the late 1800s. The original *Comitate* center for this area of the Tatras is the 800-year-old *SPIŠ* CASTLE. Poland then follows up with its own unique program of *Germanization-by-proxy* in the 1300s; CASIMIR III THE GREAT (1310 – 1370) the last *PIAST* King of Poland answers his countries need for the skills of the German-speaking population not by going to Saxony, Flanders, Bavaria or Austria, but by luring many of the relocated *SPIŠ* Germans north of the Dunajec River.<sup>7</sup>

KAKAŠ BERZEVICZY owned almost all of the land in the northwest *SPIŠ* region as the 13<sup>th</sup> century began. The *Slovak* highlanders (those who fled to the mountains to avoid the *Huns*) were joined by the westward-





migrating *Valachs* of the Carpathians in the 13<sup>th</sup> and 14<sup>th</sup> centuries. The *Valachs*, thought to originate in today's Albania, slowly moved from there through Romania and the Ukraine into the easternmost extent of the *Western Slavic* tribes, i.e. *Slovak*. This move, occurring over several generations, allowed for the gradual assimilation of many *Valachs*. Often given the name *Ruthenians*, the *Valachs* brought with them elements of their Eastern or Byzantine Catholicism. The *Valachs*, now on the southern slopes of the Tatras, continued their westward move and added a strong *Slovak* flavor to their culture and language which can be found in the area known as *MORAVIAN WALLACHIA* to this day.<sup>8</sup>

Germans dominated the political and economic landscape until the 1800s while “real” German influence shrank to 3 distinct areas, the *PRESSBURG* in the southwest, the *HAUERLAND* in Central Slovakia and the best-known area, *SPIŠ*. Each area received the special privilege of being governed by German law rather than Hungarian – in *SPIŠ* the law was called the *Zipser Willkür* while the towns that had this privilege were called the *ZIPSERBUND*.



The *ZIPSERBUND* was not static: from 1317 to 1344 the *Provincia Saxonum de Scepus* (*Saxon Province of SZEPE*) numbered 43 settlements; by mid-14<sup>th</sup> c the number was reduced to 24 settlements in the *Provincia XXIV oppidorum terrae Scepusiensis* (Latin; *Bund der 24 Zipser Städte*, “League of 24 *ZIPSER* towns” German); this number remained stable over the centuries however there were short periods when the number was greater than 24. Apparently, the number of towns in the *ZIPSERBUND* was different than the number of towns with the privilege of *Zipser Willkür*. In 1370 there were 24 towns in the *ZIPSERBUND* but 41 with the *Zipser Willkür* privilege. This may have been an actual fluctuation in the number of *ZIPSERBUND* towns as the number dropped from 43 to 24 between 1350 and 1400 or it may represent an extension of rights to German towns not considered part of the *BUND*. The *ZIPSERBUND* towns bypassed the local magistrates and were directly answerable to the king which translated into less money for the local ruling family and

more for the royal one. *STARÁ VES*, though surrounded by them, was not one. Under the terms of the 1412 *Treaty of Lublin*, 16 German towns of the *SPIŠ* district were mortgaged to Poland for an indefinite loan of “60 times 37,000 Prague groschen” (~ 7 tons of pure silver) – more than 3 ½ centuries passed before the towns reverted to Hungarian rule.

### ALISPÁN, ZUPAN, GRAF, FŐISPÁN AND COMES

The 13<sup>th</sup> century ruling family, the *BERZEVICZY*, gave way to *MÁRTON THURZO* who was the *SZEPESI ALISPÁN* or Viscount of Szepes, from 1396 to 1431. His time in office was apparently split as *ISTVÁN*, founder of the noble family of *ISTVÁNFFY OF BARANYAVÁR AND KISASSZONYFALVI* was the *SZEPESI ALISPÁN* for some years, ending in 1418. By 1440 the *THÖKÖLY* family had gained the seat for, in that year, *Késmárk* (*Kežmarok* Slovak) became the county seat. The town was a stronghold of the noble *THÖKÖLY* family where their castle, *Thököly hrad*, still stands.

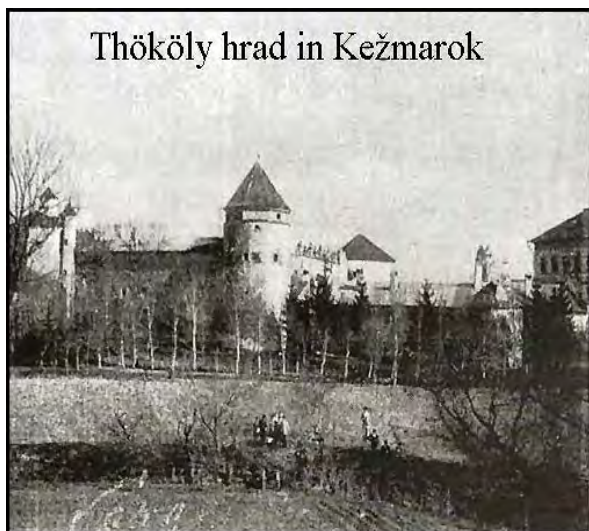
## ZIPSER STÄDTEBUND

The ZIPSERBUND or more properly and correctly, the class of nobles of the ZIPSER STÄDTEBUND paid to the king the sum of 300 Deutsche Marks (about 153 Euros, 150 £ or \$225.00 US) annually in pure silver and provided 50 soldiers to the royal army and paid for their food, uniforms, weapons and lodging each year. Like all nobility, they were required to house and feed the king and his court should they visit. These were the only monies paid to the king by the nobility and inhabitants for obligations arising within the towns and towns-lands. The inhabitants paid no rent to the nobles which prevented the enriching of the nobility at the expense of the monarchy. The bund held close to half of the land in *SPIŠ*. The governor of the autonomous area was the *ZIPSER GRAF* is a title often translated as the *COUNT OF SZEPEŠ*. However this appears to be a mistranslation. The title of *COUNT* or *COMES* is somewhat close to that of the German *GRAF* but that designation came along late in the life of the empire. Titles used earlier include *ZUPAN ALISPÁN* and *FŐISPÁN* and are stated incorrectly to be the equivalent of *COMES*. The former are the titles for the administrative heads of the counties while the latter may do the same or designate a large land holder. Several counties had a *COUNT* or *COMES* but the word *GRAF* is only found in conjunction with the German *ZIPSER GRAF*. It would seem that title was reserved to the elected leader of the German ZIPSER STÄDTEBUND. The *ZIPSER GRAF* was elected for life by an assembly of county notables, city mayors and priests. This significantly differs from the creation of a *COMES*; a person was appointed to that title by the king and, as far as *SPIŠ* is concerned, a king's edict in 1465 made the office of the *SZEPEŠI ZUPAN* a hereditary one.

1412 *Treaty of Lublin*: of the 16 towns "loaned" to Poland, 13 were members of the ZIPSER STÄDTEBUND (who numbered 24 at that time) and 3 were royal cities of Alt-Lublau estate (Alt-Lublau, Pudlein and Kniesen). The ZIPSER STÄDTEBUND after 1412 was effectively reduced to just 11 towns, a number small enough to severely reduce their influence. Of the 16 mortgaged towns: they remained Hungarian legally but their administration (tax collection, courts) was through Polish officials headquartered in the castle of Alt-Lublau. By the time the 16 towns were redeemed in 1772, the 13 could not be recombined with the 11 to reinvigorate the flailing ZIPSER STÄDTEBUND as their differences made that impossible. These differences arose because the mortgaged towns' legal and economic operations had been frozen in the 1412 model while the non-mortgaged ones proceeded through the 350 years and changed as time passed. As a result, all of the 16 towns that had been mortgaged formed a new league: the BUND DER 16 ZIPSER STÄDTE. Both BUNDS would lose their independent governmental unit status by the end of the 19<sup>th</sup> c.

Two other Germanic leagues of 7 mining towns each were formed: one in southeast *SPIŠ* where today's *KOŠICKÝ kraj* is located which contained 7 Protestant towns (hence the 16<sup>th</sup> c birth) which was named the SIEBEN OBERUNGARISCHE BERGSTÄDTE (7 Upper Hungarian Towns' League). A 2<sup>nd</sup> league formed in the south central part of *SPIŠ*, the SIEBEN NIEDERUNGARISCHE BERGSTÄDTE (7 Lower Hungarian Towns' League) that was centered in the western part today's *BANSKOBYSTRICKÝ kraj* though 2 of the 7 towns are just across the border in Hungary. The usual translation of their names includes the word *mining* however, as neither title has the word *BANÍCKY* in it, a correct translation does not either.





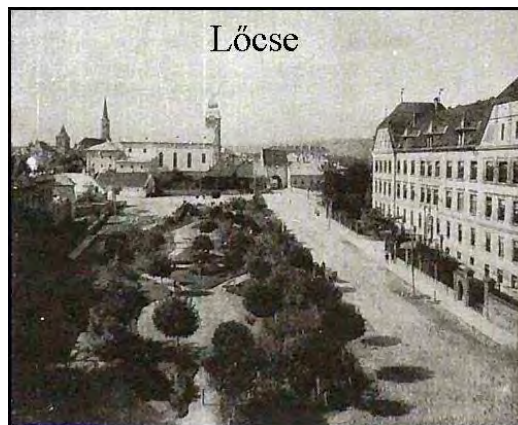
Thököly hrad in Kežmarok

The *SZEPESI ZUPAN* (they were Hungarian, not Slovak) were elected by the local magistrates (this may have distinguished them from the earlier *ALISPÁN*) and had appeared during the 15<sup>th</sup> c. The jurisdiction of the *ZUPAN* did not extend to the *ZIPSEBUND* towns which constituted a legally separate province within the county. The *ZUPAN* is roughly equivalent to the German *GRAF* and close to our understanding of the title *COUNT*. The majority of titles were not hereditary ones until the 19<sup>th</sup> century.

In the 16<sup>th</sup> c, the county seat was moved to *LŐCSE* (*LEVOČA* Slovak) possibly in conjunction with the transfer of rule to the *THURZO* family. It remained the seat until 1922.

The *ZUPAN* came from 3 families beginning in the mid-15<sup>th</sup> century:

1. 1462 – 1527: The *ZÁPOLYA* family provided 3 “*GRAF VON SZEPES*” starting in 1462 with IMRE *ZÁPOLYA* to 1487, his younger brother ISTVÁN until 1499 and ISTVÁN’s son GYÖRGY until 1527 (GYÖRGY was the younger brother of JÁNOS *ZÁPOLYA* [1487 – 1540] one of 2 rival Kings of Hungary between 1526 and 1540. The other was Archduke FERDINAND I *HABSBURG*);
2. 1531 – 1636: The *THURZO* (*THURZÓ* Hungarian) *SZANISZLÓ II THURZO* is found as *SZEPESI ZUPAN* and *SZEPESI FŐISPÁN* from 1559 – 1583. Undoubtedly related to the *SZEPESI ALISPÁN* as the 14<sup>th</sup> c came to a close, the *THURZO* were related by marriage to the *THÖKÖLY* and
3. 1638 – 1912: The *CSÁKY* (1638-1848) *GRAF ISTVÁN CSÁKY DE KÖRÖSSZEGH ET ADORJÁN*, became the *SZEPESI FŐISPÁNJA* in 1639 which passed to his son FERENC in 1662. When FERENC died in 1670, title passed to his younger brother ISTVÁN which then passed father-to-son: GYÖRGY from 1699 to 1742, JÁNOS to 1795, and JÓZSEF to 1799. After his death, title went to a first-cousin, EMÁNUEL (*MANÓ*) GYÖRGY FERENC DE PAULA JÁNOS, until 1825, after which it returned to the original branch once more in JÓZSEF’s son KÁROLY until 1843. After 1843 the title reverted to EMÁNUEL’s son, ÁGOSTON ISTVÁN JÓZSEF ANTAL until 1883; and then his son ZÉNÓ until 1905. ZENO’s younger brother, ALBIN RUDOLF SÁNDOR ÁGOST, is found as *SZEPESI* and *SÁROSI COMES*, *COUNT OF SZEPES AND SÁROS*, until 1912, while ALBIN’s son, LÁSZLÓ ALBIN JÓZSEF is the *SZEPESI* and *UGOCSA COMES*, *COUNT OF SZEPES AND UGOCSA*, for an overlapping period ending with his death in 1909. From 1912 no mention has been found and Slovakia would not have continued a Hungarian noble title after achieving independence a few years later.



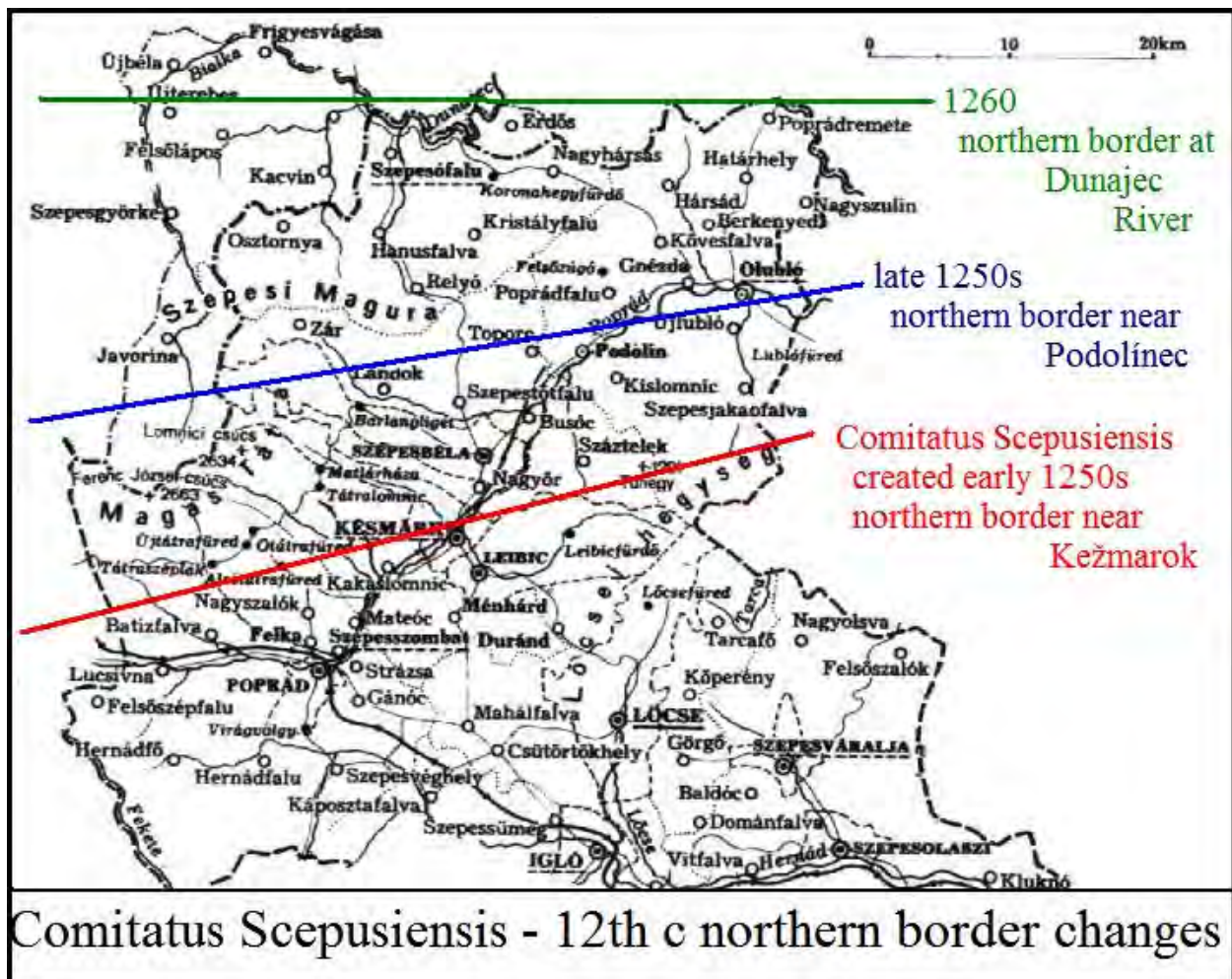
Lőcse

The actual title of *SZEPESI FŐISPÁN-ZUPAN* was abolished with the 1848 Hungarian insurrection however it seems the power and benefices were not as the *SZEPESI COMES* appears with much of the same privileges after this event.

TÍZLÁNDZSÁSOK (Hungarian) NOBILES SUB DECEM LANCEIS CONSTITUTI (Latin)

The SEDES SUPERIOR (Latin for “upper county”) or SEDES X LANCEATORUM (Latin for “county of the 10 lance-bearers”) was the name given to the non-contiguous PARVUS COMITATUS (Latin for “seat”) of the TÍZLÁNDZSÁSOK. Exactly what the origin of this group of squires or lance-bearers was remains a mystery but the institution had been established by the end of the 1100s. The group, as a whole, was affectionately known as the “guardians of the northern border.” Set up similar to a *kraj*, it had a moving “capital” – SPIŠSKÝ ŠTVRTOK until the 15<sup>th</sup> c and BETLANOVCE from 1726 to 1802. It appears to have been a specifically *Slovak* institution that was centered east of POPRAD as, in written records, the names of the member communities, and the individuals, were apparently recorded in their *Slovak* form.

The number of towns and villages that were included varied through the years but numbered 10 when those living within the SEDES decided to merge with SZEPES MEGYE in 1802, a process completed 2 years later. The member communities in 1802 were: ABRAHÁMOVCE, BETLANOVCE, FILICE (today part of GÁNOVCE), HADUŠOVCE (today part of SPIŠSKÉ TOMÁŠOVCE), HÔRKA (including KÍŠOVCE, SVÄTÝ ONDREJ, PRIMOVCE), HOZELEC, JÁNOVCE (including ČENČICE), KOMÁROV, LEVKOVCE (today part of VLKOVÁ), and MACHALOVCE (today part of JÁNOVCE).





A noble title unique to *SZEPES* and dating back to the Dark Ages, was the *TÍZLÁNDZÁSOK*. Meaning "nobles with ten lances" (*NOBILES SUB DECEM LANCEIS CONSTITUTI*, Latin) the title reflects its original price: military service. These nobles were exempted from the jurisdiction of the *ZUPAN* and, like the *ZIPSERBUND*, they were organized into a separate autonomous "seat." Beginning in 1243, instead of personal military service (during which a king might lose some of his best men), the title-bearer had to provide 10 lance-bearers, fully-armed, for the king's army for a year. The "nobles with ten lances" kept their autonomy until 1804 when their "seat" was merged into that of *SZEPES COMITATUS*.

Austrian military forces occupied the 3 royal towns and 13 *ZIPSERBUND* towns that were mortgaged to Poland in 1769. The reasons encountered so far for this move are to "protect" the German residents and "for sanitary reasons" which may be a single, and valid, reason. One term of the *Treaty of Lublin* was that the towns be maintained in the same state as when they were mortgaged in 1412. Apparently this is exactly what Poland did – maintain them in their 1412 condition – for 357 years! Smart investors know the answer to the question "Should I invest money to improve a property I lease?" So the reasons given may have actually had a basis in fact. EMPRESS MARIA THERESA (1717 – 1780) and her son JOSEPH II (1741 – 1790), HOLY ROMAN EMPEROR (since 1765) felt that the Hungarian crown had more-than-paid-off the 357-year-old mortgage; 357 years of customs duties, road tolls, court fees and all the other income generated by these 16 towns had to exceed the 7 tons of silver called for in the *Treaty*. With today's price of silver close to \$16.00/troy ounce, 7 tons costs a tad over \$3.25 million, or \$9,115.00 annually. Split by 16 towns, this averages out to just \$570.00 from each town! Okay, throw in \$30.00 in interest and that means that the yearly income in excess of \$600.00 per town was profit. Poland made out like a bandit in this deal.

But none of this had to do with the reason Austria occupied the towns in the first place. The EMPRESS did not want to chance losing this border region to Prussia or Russia. Those 2 powers had been scheming to do away with Poland all together for a few years and it looked like that was exactly what was going to happen. But they were just 2 of the 3 powers that encircled the huge kingdom and the 3<sup>rd</sup> one did not like the prospect of having a longer border with either of the 2 schemers. Jumping the gun a bit, Austria first grabbed what was already legally hers – the 16 towns. The appetite sufficiently whetted, Austria continued "protecting" areas well-beyond the Polish border until those areas were renamed the *KINGDOMS OF GALICIA AND LODOMERIA* and were under HAPSBURG rule – justified with a reference to the 13<sup>th</sup> c *KINGDOM OF HALYCH* (covering the same territory) which became a fief of the ÁRPÁDS when KÁLMÁN ÁRPÁD, PRINCE OF HALYCH, and 2<sup>nd</sup> son of ANDRÁS II, KING OF HUNGARY, was crowned KING OF HALYCH in 1215. The Hungarian nobility chafed at this slight – the land should have been annexed to their kingdom rather than another HAPSBURG possession.

This "chafing" grew as revolutions swept the globe – with the French and American ones at the forefront. As the Austrian grip on Hungary loosened in the 1<sup>st</sup> half of the 18<sup>th</sup> c, due to the failed 1848 revolution and the successful *Compromise of 1867*, Hungary's grip on Slovakia (Upper Hungary) tightened. The worse of the repressive "Magyarization" policies came into effect around 1889, the same year the mass exodus from Slovakia commenced. The counties of *SZEPES*, *SAROS*, *ZEMPLIN* and *UNG* in Upper Hungary were the poorest regions in the kingdom and had the greatest number of emigrants.

World War I released Slovakia from its 1,000 year submission to Hungary. The next 70 years were spent in an uneasy federation with their kinsmen, the Czechs. Finally, in 1993, after living there for over 12 centuries, the SLOVENSKÁ REPUBLIKA came into existence.

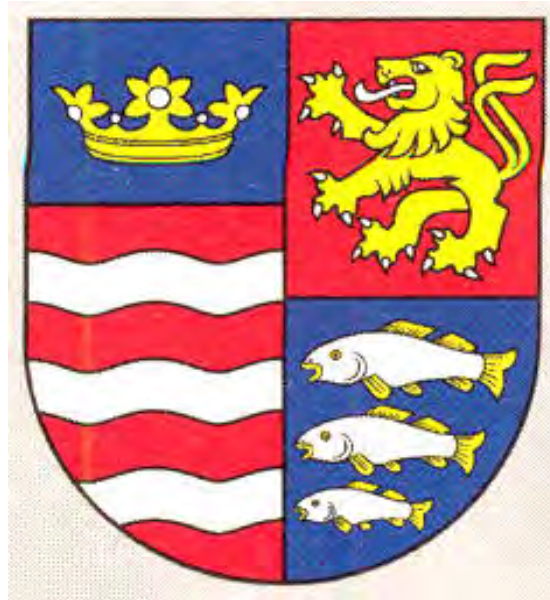
## COAT-OF-ARMS OF THE PREŠOVSKÝ KRAJ

SAROS

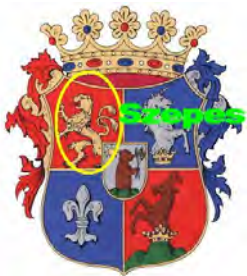
SPIŠ

SAROS

ZEMPLÉN



Today *SPIŠSKÁ STARÁ VES* is in the *PREŠOVSKÝ KRAJ* which is made up from territory formerly found in 3 Hungarian *MEGYE*: *SAROS*, *SZEPES* & *ZEMPLÉN*. The Coat-of-Arms for the *KRAJ* incorporates elements from each territories historic Coat-of-Arms.



*UPPER SZEPES* is now *SPIŠ* and it is represented by the gold lion on a red field in the upper left quadrant. Located in the upper right quadrant of the *SZEPES* Coat-of-Arms, it was taken from the *THURZÓ* family Coat-of-Arms when those Arms were designed; the lion now appears as the symbol of **valor** and **strength**.



Fish have long been considered a symbol of **happiness** in heraldry and the 3 in the lower left quadrant come from the same position in the Arms of *ZEMPLÉN MEGYE*. *UPPER ZEMPLÉN* has historically been represented by 3 fish and now *ZEMPLIN* continues that tradition.



The right half represents *SAROS MEGYE* whose historical Coat-of-Arms show a female bearing a crown above a red field with 3 white/silver, wavy stripes. The crown was kept as a symbol of **power** and **importance**.

The white/silver stripes on a red field symbolize that region's 3 major rivers: the *Šarišské Torysa*, the *Topľa* and the *Ondava*, which they continue to do.



## SPIŠSKÝ hrad



*SPIŠSKÝ HRAD* (*SPIŠ CASTLE*) is one of very few outstanding Gothic castles in all of Europe; the castle dominates the region and served the feudal lords and knights that ruled the larger region of *SPIŠ COMITATE*. It has a long written history: in 1249 KING BELA IV has the local lord build the *castrum SCYPUS* consisting of a “Roman palace” and castle tower on the site; and an even longer actual history – it was to be built on the site of an 11<sup>th</sup> c fortified round-tower that did not survive the *Tartar* onslaught of 1241. Portions of these early structures are still to be found in the “upper castle.” The dowager KUN ERZSÉBET MAGYAR KIRÁLYNÉ (ELISABETH KUMÁN, QUEEN OF HUNGARY, c1230 – c1292) mother of LÁSZLÓ IV (1262 – 1290) owned the castle ~1272 and she took refuge there while acting as regent for the child-king. By the end of LÁSZLÓ’s reign the anarchy in the kingdom became complete. LÁSZLÓ was the last male of the main ÁRPÁD line. His successor, ANDRÁS III, was the last ÁRPÁD male of any Hungarian line.

The transition of KÁROLY RÓBERT I from being a crowned king to being a real king had triple-troubles. He is the only 1 of the 3 to be crowned KING OF HUNGARY after the 1301 death of ANDRÁS III ÁRPÁD that is formally accepted as being KING. WENCESLAUS III PREMYSLID was crowned LÁSZLÓ V in 1301 and OTTO III WITTELSBACH was crowned BÉLA V in 1305; 5 years later KÁROLY had gathered the support needed to be crowned. In that decade he was thwarted by 3 great land-holding nobles: MATÚŠ ČÁK III TRENČIANSKY, the most powerful noble at that time who ruled 14 counties in the north & west virtually as his own province; AMADE ABA who controlled 11 counties in the north & east in a similar manner; and LÁSZLÓ KÁN, VOIVODE (GOVERNOR) OF TRANSYLVANIA. All 3 ruled independently of the KING and MATÚŠ & AMADE went so far as to organize their own courts, similar to the king's court, they usurped royal prerogatives within their domains, they made alliances independently of the king, appeals against their decisions to the king were refused and they stopped those possessing royal land grants falling within their ‘provinces’ from taking possession. KÁROLY besieged *SÁROS HRAD*, an ABA stronghold, but had to flee when MATÚŠ army arrived



A very smart man decided to include,  
in his book on Central Eastern Europe,  
the well-known phrase:

*“There are two sides to every coin”*

MATÚŠ ČÁK III TRENČIANSKY

“Enemy of the Hungarian State”

or

“Slovak Nationalist hero”

Actually he could be considered both since being one does not automatically preclude the other. In fact, being a Slovak Nationalist almost guarantees that, by definition, being an enemy of the “Greater” Hungarian state, i.e. the pre-1920 KINGDOM OF HUNGARY.

At the dawn of the 14<sup>th</sup> century, MATÚŠ ČÁK saw a golden opportunity to create a Slavic-Slovak state. The line of ÁRPÁD kings had just ended and the struggle to see who would wear the *CROWN OF SZENT ISTVÁN* was only beginning. Three of Europe’s Noble Houses – the French/Neapolitan ANJOU, the Polish PREMYSLID and the German WITTELSBACH – fought for the Hungarian crown for 10 years. The *Slovaks* had been under the Hungarian thumb for 500! The government was crumbling; foreign armies marched back ‘n’ forth crossing the country from one end to the other and back again; the time for an independent nation of *Slovaks* had come. ČÁK was already master of the Vah Valley and the High Tatra region. Perhaps he was filled with revolutionary ideas as *freedom* and *equality* (doubtful) or, maybe, he had a tolerable dislike for the Hungarian overlords of yesterday but an *intolerable* one for each of the 3 possible overlords of tomorrow (likely), or maybe he dreamt of being crowned KING OF THE SLOVAKS (*BINGO!*). Whatever his reasons, he was positioned to act, and act he did. He used the 14 Slovak counties under his rule and established his “dominion of Slovakia.” He had initial military success in stopping the Royal armies, no matter what Royal family they fought for, at his borders. He created his “court” and treated with foreign powers as any other sovereign would. What’s more, he maintained independence for his *Slovak dominion* for 20 years, against overwhelming odds. The proud fortress at Trenčín still commemorates the haughty will of this feudal knight.







as an ally of the ABA. KÁROLY fled to loyal SPIŠ hrad where MATÚŠ was unsuccessful in his attempts to dislodge KÁROLY from the castle early in 1312. Many of SPIŠ' inhabitants rose to defend their king. While repulsing MATÚŠ attack, the castle was damaged to the point of requiring massive reconstruction. The enlarged castle took on a Gothic look at that time.

JÁN JISKRA Z BRANDÝSA (from Brandeis, northwest of Prague) gained *castrum Kirchenberg* in 1443 while fighting for UTÓSZÜLÖTT LÁSZLÓ (LADISLAUS POSTHUMOUS, 1440 – 1457) against various factions of nobles. He built the smaller fortress below the “upper” castle and the large courtyard giving it the appearance it now has.

Two important events occurred in 1464: *first*, the king granted the castle to the nobles IMRE and ISTVÁN ZÁPOLYA and, *second*, in that record of that grant the castle is designated with the name *castrum SCEPESWARA*, its current name, for the 1<sup>st</sup> time. IMRE ZÁPOLYA had been created *GRAF VON SZEPES* in 1462. His younger brother ISTVÁN then held that post from 1487 until 1499. It is interesting that of the more than 70 castles the ZÁPOLYA family owned, SPIŠSKÝ HRAD was their chosen seat. They added a chapel, strengthened the fortifications by adding height to the tower as well as thickening its walls and they brought the “Roman palace” in line with the rest of the architecture by rebuilding it in the Gothic style.

JÁN ZÁPOLYA, elected *KING OF HUNGARY* in 1526, was born at the castle in 1487. The last Hungarian king to own the castle; he was defeated in a 1528 battle by his rival for the throne FERDINAND, ARCHDUKE OF AUSTRIA, who took possession of it.

In 1531 FERDINAND granted the castle to ALEXIUS THURZÓ, the first of this family to be ennobled as the *SZEPESI ZUPAN*. By the end of the 16th c they had started rebuilding the castle in the Renaissance style. The (male) THURZÓ line died out in 1636.

After the extinction of the THURZÓ line, the castle was granted to ISTVÁN CSÁKY who became the *SZEPESI FŐISPÁNJA* in 1639. (See page 38) By this point in history it was no longer necessary for the nobility to live in fortified castles and many, including the CSÁKY, opted to live in their manor-houses instead. By the of the 17<sup>th</sup> c the CSÁKY were living in their manor-houses



at in Hodkovce, Bijacovce, Kluknava and elsewhere which were built, in part, with stone taken from their castles. The photo at left shows *SPIŠSKÝ HRAD* before reconstruction started and many stones can be seen lying on the hillside. Just a small military unit stayed at the castle. They left in 1780 after it burned down. While the title *SZEPESI ZUPAN* was abolished in 1848 and the Empire dismantled in 1920, the castle remained in the CSÁKY family until 1945.



## Slovak Dress

Popular motifs found in traditional Slovak dress harkens back to pre-Christian days of the nature religions and include:

- Square with a seed in each corner, representing fertile field
- Running “S” on side, similar in look to an infinity symbol, meaning eternity
- Birds which represent the soul
- 8-pointed star
- Sun symbols
- Rick-rack, called wolves teeth for protection was placed at all openings (sleeves, collars)



Dress indicated age group, marital status, season, village or region, and religion. Mountain villages used linen, batik plus leather and felt. Linen is made from flax, with the process including several steps: retting, beating, carding, spinning thread, weaving cloth, and bleaching the fabric which was often done by moonlight.



Men's work clothing was usually wide linen pants, shirts, with or without aprons depending on occupation; spurs were used for horseback riding and for spirited dances. Their more formal clothing included military-style trousers, called *hussar*, made of felt; high black boots; and vests trimmed with rows of buttons or embroidery.

For the women, daily-wear was homespun and simple. Their dress-wear had bright colors, patterned brocade, and embroidered blouses festooned with ribbons; velveteen vests with embroidered flowers, beads, metallic ribbons. Kerchiefs, vests and shawls were worn over blouses. Ribbons were woven in hair for young girls.

Wedding day attire for Brides included wreathes of flowers wrapped with fabric woven with ancient ritual designs such as flowers, geometric patterns, and goddess and fertility motifs. For the grooms were embroidered shirts and long, white, felt shepherd's coats, some with embroidery.

Slovakia appears unique in this area of folk art as embroidery and weaving are combined in a single piece of clothing.

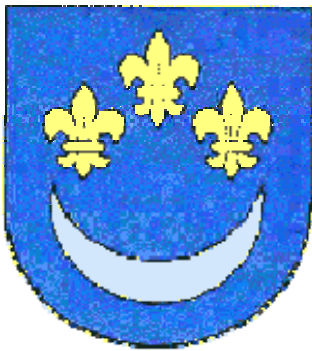
Other clothing specific to this area includes the vests worn by the raft drivers on Dunajec River. Forming the border with Poland, these men wore blue vest embroidered with flowers and a small-brimmed, black felt hat with a row of cowry shells topped with a long eagle feather. Each shell represented a trip made to the Baltic Sea and when fully encircled, the man became a master and was entitled to take on apprentices.

Also found solely in this area are the Shepherd's pins called *sponka* or *blanciar*. These are silver or brass pins decorated with a goddess figure, often overlaid with a Christian cross, at the top; with chamois bracketing the goddess and sometimes with a dangling pointed instrument to clean smoking pipes.





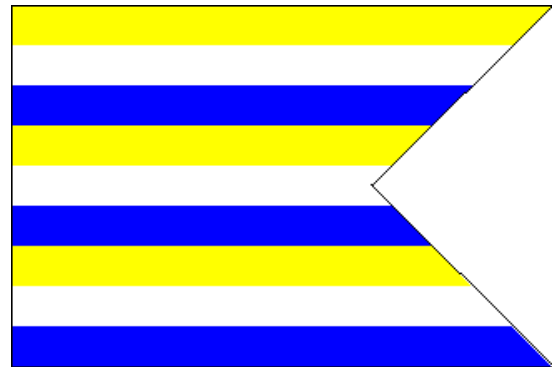
COAT-OF-ARMS



SPIŠSKÁ  
STARÁ

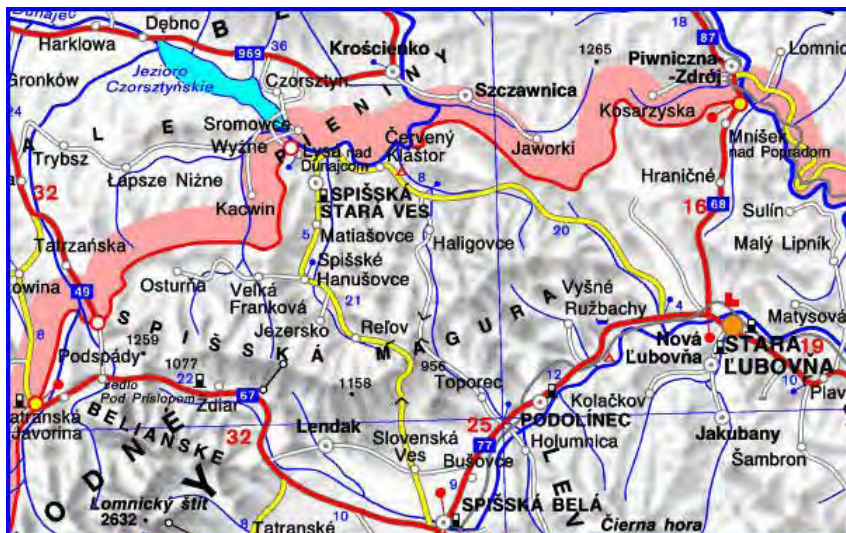
VES

FLAG



SPIŠ is known for the rich market towns, of which some of the wealth comes from the veins of gold, silver and argonite in the mountains.

While SPIŠ has been a geopolitical entity throughout much of recorded history, the term now refers an area whose northern extreme is in the MAŁOPOLSKA PROVINCE, POLAND. The rest, in the *PREŠOVSKÝ kraj* since 1996, is divided between 2 districts (*okres*): the western *KEŽMAROK* and the eastern *STARÁ ĽUBOVŇA*. From 1960 to 1990 the *kraj* was named *VYCHODOSLOVENSKY* or EASTERN SLOVAKIA, before which it was in the *PREŠOVSKÝ kraj* (same name, different borders) starting in 1948.



The village of **STARÁ VES** is in the *KEŽMAROK okres*, 23 miles northeast of the city of POPRAD, in an area locals know as the *ZAMAGURIE*. The village has been found in records from the early 9<sup>th</sup> century! Its Hungarian name of **O'FALU** is found in records dated 1108 C.E. In

German records it is found as both **ALTENSTADT** and **ALTENDORF** and it is found in records dating from 1320 C.E. in Latin as **VILLA ANTIQUA**. While there are slight differences in meaning, all can be translated as **OLD TOWN**. The Latin VILLA is used in describing a country house, estate or farm while VICUS or VICULUS ANTIQUA would be a more accurate way of naming a village “Old Town.” Considering that languages are not static and are subject to regional peculiarities and the passage of 700 years – I think we can safely state that it was close enough. Now that the Latin has been accepted as correct we are confounded by the existence of another village less than 20 miles distant that shares the same name! **VILLA ANTIQUA** is found in even older records, 13<sup>th</sup> century, and that place, in Slovak, is NOVA VES or (you guessed it) NEW TOWN! In German, *stadt* refers to a city while *dorf* refers to a village. Both the Hungarian and Slovak forms are direct translations of Villa Antiqua.

Slovak and Hungarian linguistics use a system by which the name of the COMITATE precedes the town’s name (in Slovak a modifying form is used and SPIŠ becomes SPIŠSKÁ):

**SPIŠSKÁ STARÁ VES** or **SZEPES O’FALU**.

At first it appears somewhat logical to contrast “OLD TOWN” with a nearby “NEW TOWN.” Two problems:

- First, *no town* is named OLD TOWN at its’ founding (remember UJHELY in Hungary?); and
- Second, NEW TOWN is older than OLD TOWN!

So how did it get its name?



### *A village born of intrigue*

The first great landholder in SPIŠ known to posterity was EKBERT VON ANDECHS-MERANIA, brother of GERTRUDE, QUEEN OF HUNGARY. While brother-in-law to the Hungarian KING ANDRÁS II, EKBERT’S already immense wealth grew astronomically, as did many other of the Kings’ in-laws.

**SYNOPSIS** (The short version): the KING brings the kingdom to near financial ruin after enacting the *Novæ Institutiones*. This policy, in effect by 1206, allowed him to grant royal lands to his supporters and, oddly, most of those just happened to be his in-laws.

*“He gave away everything - money, villages, domains, whole counties - to the utter impoverishment of the treasury. Andrew was generous primarily with his (1<sup>st</sup>) wife’s German relatives and followers, which caused discontent among his subjects.”<sup>9</sup>*



Whether this new-found generosity was attributable solely to ANDRÁS is doubtful:

*“While the king was in battle, Gertrude gave out Hungarian land as ‘gifts’ to her German relatives. (One third of the country was given away but the Hungarians got it back after the queen's death).”<sup>10</sup>*

#### THE PLAYERS:

❖ **JERUZSÁLEMI II ANDRÁS ÁRPÁD**: born 1170, died 1235. *King of Hungary*, 1205 – 1235.

Children of BERTHOLD IV VON ANDECHS-MERANIA and AGNES VON ROCHLITZ - WETTIN:

❖ **OTTO VON ANDECHS-MERANIA**: born 1170, died 1234. *Duke of Merania*, 1204 – 1234; *Count Palatine of Burgundy*, 1208 – 1231,

❖ **EKBERT VON ANDECHS-MERANIA**: born 1173, died 1237. *Bishop of Bamberg*, 1203 – 1237.

❖ **BERTHOLD V VON ANDECHS**: born 1180, died 1251. *Archbishop of Kalocsa* (88 miles s of Budapest), 1206 – 1218; *Patriarch of Aquileia* (Duke of Friuli, Adriatic coastal town, now in Italy, southeast of Venice, in 1238 the seat was moved to Udine), 1218 – 1251.

❖ **GERTRUDE VON ANDECHS-MERANIA**: born 1185, murdered 1213. Married **ANDRÁS**, son of BÉLA III, KING OF HUNGARY, 1203; *Queen of Hungary*, 1205 – 1213

ANDECHS is a city in Bavaria as well as the name of the ruling House. MERANIA was on the eastern shore of the Adriatic, covering much of the northern seacoast of Dalmatia.

SYNOPSIS (Still, just not as short): **EKBERT**, the **QUEEN'S** brother, received from the **KING** a large chunk of *SPIS*. In turn, **he** granted the land to ABBOT ADOLF of *SPIS*. ADOLF's sister was married to the knight RUTKER VON MATREI, the ancestor of the noble houses of BERZEVICZY and THARCZAY. The BERCZEVICZY family received more land in *SPIS* from the **KING** further and they went on to establish several villages there.<sup>11</sup>

“Discontent” barely describes the reaction of **KING ANDRÁS II'S** subjects; a group of Hungarian nobility conspired to seek redress for the wrongs they perceived were being committed against them and the country. The conspirators first attacked the **QUEEN'S** brother, the **ARCHBISHOP BERTHOLD**, in early 1213. **He** escaped unharmed and, after making his way to Rome, persuaded the POPE to excommunicate those involved and to place an interdict against the Kingdom. The nobles continued to conspire and, under the leadership of BÁN (LORD) BÁNK, they murdered their **QUEEN, GERTRUDE, GRÄFIN (DUCHESS) VON ANDECHS-MERANIA** on 28 September 1213 while the **KING** was hunting.

The story, as told in the 1861 opera *Bánk Bán* by FERENC ERKEL, has **OTTO**, a younger brother of the **QUEEN**, attempting to seduce BÁNK'S wife. Encouraged by the **QUEEN**, **OTTO** presses his suit and ultimately drugs and rapes her. BÁNK confronts the **QUEEN** who responds with contempt and scorn, drawing a dagger at last. **She** is accidentally killed by BANK while he tries to wrest the weapon from her. While the ending is the same as real life – the **QUEEN'S** dead – it isn't known if the story is factual.

After all, they were kings & queens, dukes & margravines, not Saints – or were they?

Below is a partial list of the Saintly, or rather, *Sainted* ÁRPÁDS (and 1 *almost*-ÁRPÁD)

**SAINTS OF THE HUNGARIAN ÁRPÁDS: 10<sup>TH</sup> – 13<sup>TH</sup> C (AND 1 ÁRPÁD-IN-LAW)**

NAME	DATE OF:	BIRTH	DEATH	CANONIZATION	RELATIONSHIP
Szent István I, King 1000-38		c973	1038	20 Aug 1083	
Szent Emmerich (Imre)		1007	1031	5 Nov 1083	s of István I
Szent Lászl, King 1077-95		c1040	1095	1192	1 <sup>st</sup> cousin of István I
Szent Erzsébet		1207	1231	28 May 1235	d of András II
Szent Kunigunda		1224	1292	16 June 1999!!	d of Béla IV, s of András II
Szent Margit "the Younger"		c1242	1270	1943	d of Béla IV, s of András II
Szent Hedwig von Andechs		c1174	1243	1267	sis of Queen Gertrude

What was this about "the knight RUTKER VON MATREI"? Yes, this was *that* time – medieval – knights & castles & crusades – we have all seen Hollywood's versions and it wasn't that nice in real life! According to a descendant his ancestors were miners and vintners who arrived in the area in 1202 and stayed until about 1518. MATREI is the name of two towns near Innsbruck, in the Tyrol in Austria and being "VON MATREI" it seems a logical choice for the knight and his family to come from, but a connection has yet to be established. RUTKER VON MATREI supposedly founded the villages of EISDORF in 1209 and GROSS-LOMNITZ around the same time. At the time these villages, now named ZAKOVCE and VEĽKÁ LOMNICA, were on the Polish border so it would make sense if was a knight. It is believed he was the *ISPÁN* of whatever Royal County had been established here (SPIŠ was still 40 years in the future).

The large tract that EKBERT received was right on the border and covered the area around HUNCOVCE and ZAKOVCE (the inhabitants are thought to hail from EISACKTAL in South Tyrol; I think that EISDORF in Lower Saxony is another good candidate). As the 13<sup>th</sup> c progressed the Polish border was pushed further north until 1260 when it was set at the Dunajec River. Sporadically it moved north even further, but never for long and it always returned to the river. As it moved north so did EKBERT'S grants.

Now you know how a new village came to be named OLD TOWN, when it was new.

Wait a minute... no you don't. What was the point of the previous story?

"What was the point? The point is....the point is...."\*

Well, it probably wasn't the oldest village around despite having some of the oldest records around. Written records from OSTURŇA start in 1313, from VEĽKÁ FRANKOVÁ in 1314, and from MATIAŠOVCE date to 1326 though its founding is reportedly late 12<sup>th</sup> c. The village of RELOV, located where Ščerbová Creek joins the Rieka Stream south of STARÁ VES, was founded in the 1200s by a "Master Kokoš" who was probably KOKOSZ BERZEVICZY. It is impossible to accurately date the founding year of any of these towns as most or all records were lost during the 1241 *Tartar* avalanche. It is estimated that 3,000 *Spišsaks* alone were killed in that year, fully one-half of the population.

*[\*Go to the head of the class if you can identify the movie that Ryan O'Neal said this in.]*



One school of thought on the origins of the villages' name, and a plausible one at that, is this: the name came from the towns' founder. Assuming his first name was either *Aldo* or *Adalo* (or, how about the Abbott? ADOLF....), the town was named by combining his first name with either *stadt* or *dorf* resulting in 4 possibilities: *Aldostadt* and *Aldodorf* or *Adalostadt* and *Adalodorf*. As time passed and people forgot the elusive founder and his name, it seemed wise to assume a mispronunciation and change the name to ALTENSTADT or ALTENDORF. The other option would be to have people from outside the area think that you had a speech impediment and could not say ALTENSTADT correctly. The easy translation of this common name shared by many villages into Slovak yielded STARÁ VES and into Hungarian gave O'FALU; compared to *Adalo Ves* or, even worse *Adalo'falu*, both uncommon to say the least, it becomes easier to accept this theory. This works if certain assumptions are presumed factual without proof: (1) the founder was named *Adalo* or *Aldo*, (2) this person founded the pre-Tartar village, (3) the founder disappeared and (4) people forgot the missing guy.



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*Congratulations!* Having met all 4 conditions (since we are assuming them *a priori*) you are one of very, very few people (less than 10 I would say), not only world-wide but of *all people* that have *ever existed* to know how it came to pass that OLD TOWN was named "Old" when it was new, or to be precise, "re-new"!!



Those involved in the post-Tartar rebuilding are named in extant records and no one bearing these given names has surfaced though I repeat, and it bears repeating, what about the Abbott named Adolf? So our mysterious *Mr. Adalo/Aldo* must remain clouded by the mist that collects as time passes just as any record of the 12<sup>th</sup> c or earlier village that once stood here has done. It is not known if any archeological excavations have been done in the area to find remnants of this alleged earlier village.

Soon after the *Mongols* left, all ravaged lands reverted to the king and as already related, a huge tract of this borderland came into the

possession of the powerful BERZEVICZY family. It may have been at this time that the area got the name SPIŠSKÁ MAGURA. The power and influence of this family may be linked to the fact that it seems this knight, RUTKÉR BERZEVICZY, may have been in the retinue of the young GRÄFIN GERTRUDE VON ANDECHS-MERANIA as she traveled from Bavaria to marry the future king.

Before leaving the knight (have no information on whether his armor was shiny or not), the two noble houses he is credited with founding can be explored briefly. He reportedly had 2 sons who are known: HERMAN who was alive in 1246 and RIKOLF who was living in 1270. It's a safe assumption to say both were probably born in the area. RIKOLF also had 2 known sons: JÁNOS and RIKOLF II. It is the descendants of JÁNOS that became the powerful BERZEVICZY family. RIKOLF II's descendants populated the house of TÁRCZAY who would come to own the village of ČIRČ (CSÉRC in *Hungarian*), and probably much more, in the STARÁ LUBOVŇA OKRES just east of KEŽMAROK OKRES.<sup>12</sup>

KOKOSZ BERZEVICZY (variations include KAKAŠ and KOKOŠ) apparent head of the family in the early 14<sup>th</sup> c, receives credit for being the founder of the villages of VÝBORNÁ and LANDEK (LÁNDOK *Hungarian*)) in KEŽMAROK okres and KACWIN, located just across the Dunejac River, now in the VOIVODESHIP OF LESSER POLAND. He also built the NEDECKÝ HRAD (NIEDZICA castle) around 1310 and owned the nearby town of FRYDMAN, both in LESSER POLAND.<sup>13</sup> In 1320 he sold the 3 LESSER POLAND properties and VELKÁ FRANKOVÁ in KEŽMAROK okres to his brother JÁN and JÁN'S son MICHAEL for 100 grzywien.<sup>14</sup>

KOKOSZ is also specifically given credit for the "refounding" of "ALTENDORF" by some writers. 1308 and 1326 are two years specifically mentioned and the earlier one is the year in which a record, possibly a deed, surfaces which involves a tract of land under the control of FRIDRICH ŠOLTÝS of HUNCOVCE and a MASTER FREDERICK KOKOŠ. This record, dated the 24<sup>th</sup> of July, locates the tract in the "Pribicz Forest on the river" and in it MASTER KOKOŠ is charged with setting up a "new location" on the site (or so the available translations would have us believe). HUNCOVCE was a nearby serf-village of the BERZEVICZY family. The record "reads" like a deed that transferred land from ŠOLTÝS to KOKOŠ except that deeds (at least in our own time) rarely control what happens on the land after it is transferred as is done in this record. So the 1308 year is more plausible than 1326 and it is doubtful that 18 years would pass before the *new location* was ready to be inhabited. The similarity and uniqueness of the name KOKOSZ BERZEVICZY and MASTER FREDERICK KOKOŠ has not gone unnoticed by this author who has hesitated in making a final conclusion, if such is possible, regarding the correct transcription of the land "record" just discussed, in part due to what subsequently happened. MASTER KOKOŠ and residents enjoyed extensive privileges, most important of which was the right to hold weekly markets on Tuesdays; additionally, the residents were freed from paying customs duties and road tolls. At some unspecified "later" time, but definitely before 1337 and quite possibly around 1320 when he sold 4 properties to a brother, MASTER KOKOŠ experienced some financial reversals, a consequence of which was his "pledge" of SPIŠSKÁ STARÁ VES to VILMOS DRUGET for a considerable sum of money.



## *Boy, that Norman guy sure gets around!*

VILMOS DRUGET – sound familiar? Okay, how about the name DRENGOT? As in the 5 brothers from Normandy: GILBERT, RAINULF, OSMOND, ASCLETTINO and RAULF of the HOUSE OF DRENGOT? RAINULF DRENGOT became the 1<sup>o</sup> *Conte di Aversa* in 1030. This adventure seeking family of knights just had to be where the action was and in 1300, it was no longer Naples but Budapest. When the future *KING OF HUNGARY*, KAROLY ROBERT D'ANGIO, son of CARLO II D'ANGIO, *KING OF THE TWO SICILIES*, set out from Naples in 1300, the knight FÜLÖP DRUGET went with him. Success eluded KAROLY for 10 years, but it was worth it. Rewarding those faithful to his cause meant appointing FÜLÖP the *ISPÁN OF SZEPES* in 1315, a post he held until his death in 1327. Though the custom was for the *ISPÁN* to have possession of *SPIŠ hrad*, there is no mention of this happening. He did receive *PLAVEČ hrad* and *LUBOVŇA hrad* in 1323, both in *STARÁ LUBOVŇA okres* which lies east of *STARÁ VES*. Shortly before FÜLÖP died he was appointed *NÁDOR (PALATINE)*, the 2<sup>nd</sup> highest dignitary in the kingdom; this post was assumed by his brother JÁNOS in 1327 which he held until his death in Naples in 1334.



The eldest son of JÁNOS was VILMOS DRUGET (WILLIAM DRUGETH) who was destined to become the most powerful member of the Hungarian branch of the HOUSE OF DRENGOT. In some records he is referred to as the “ŽUPANOVI VILIAMOVI DRUGETHOVI” the same as *ISPÁN* but in *Slovak* with a *Latin* twist. In 1329 VILMOS took possession of his late father's strongholds of *PLAVEČ hrad* and *LUBOVŇA hrad* (aka *DRUGETH CASTLE*, pictured left). VILMOS was *ISPÁN OF SZEPES*, 1327 – 1342 (and 7 other *Comitates*), *PALATINE* 1334 – 1342 and *COMMANDER OF THE KING'S ARMY*.

VILMOS DRUGET owned *SPIŠSKÁ STARÁ VES* until 1337 when it was given to the monastery located 8 kilometers west at *LECHNICA* "as secular alms." The specifics of this gift are muddled with some historians claiming that *KING KAROLY* made the gift and others stating that it was *ISPÁN VILMOS DRUGET* who made the gift.<sup>15</sup> *Červený Kláštor* was built in 1320 in a remote area at the confluence of the *Lipník* and *Dunajec*

Rivers. (More on this very important monastery later) This gift was confirmed 22 December 1342 by *KING LAJOS* after which *SPIŠSKÁ STARÁ VES* became a permanent part of *Červený Kláštor* (for a limited time anyway).

VILMOS and KÁROLY both died in 1342. Soon after the dead *KING'S* son was crowned *LAJOS I*, he nullified VILMOS' bequests and confiscated all his property. MIKLÓS DRUGET, brother of VILMOS, felt LAJOS' sting even more directly – not only was he deprived of his inheritance, he was also removed from all offices in the kingdom. Eventually he got on the *KING'S* “good side” and, with a 3<sup>rd</sup> brother, JÁNOS, received a tiny portion of VILMOS' bequests. (LAJOS' younger brother *ANDREW* married *JOANNA I*, *QUEEN OF NAPLES*, and was slain in 1345. LAJOS invaded Naples, defeated his enemies and held the reins of power there for a number of years.)

# ČERVENÝ KLÁŠTOR

The Cartesian or Carthusian monks opened their 1<sup>st</sup> Slovakian monastery in 1305 at SKALA ÚTOČIŠŤA. In 1320 KOKOSZ BERZEVICZY donated around 1320 acres of land near LECHNICA to the monks to build a monastery. After obtaining the approval of both the local government and receiving a founding charter from KAROLY I, a 10-year process (some things never change!) building commenced under the direction of Prior John, the first rector, in 1330. By 1350, the Cartesians were building homes made of stone for the clergy. After this the church, convent and the workshop



buildings were built. (How odd. I'd build the workshop first.) The extensive use of red roof tiles and/or the red bricks (or both) used on the first priory gave the institution its well-known, if not official, name - ČERVENÝ KLÁŠTOR – or RED MONASTERY.

In 1351, the monastery may have broke with the Cartesians for unspecified reasons, but they would continue pursuing the same goals as the Cartesians and become an independent and important religious center in the process. Through donations and purchases, they acquired large tracts of land, including LYSÁ NAD DUNAJCOM, HUNCOVCE and SPIŠSKÁ STARÁ VES and received important privileges, such as the right to fish on the Dunajec, to mill grains, to brew beer and to try court cases for the locality. In the 15<sup>th</sup> century the Cartesians became preoccupied with discovering the “elixir of life” and tried to do so through the use of alchemy. Despite being censured for their alchemic bent in 1470 and 1507, the monks kept at it and, in fact, one of the best known alchemists of his time, MARTIN KASPERBOROVIT, worked here until he was forced to flee in 1563. Entrusting the results of his research to the organist at SPIŠSKÁ NOVA VES, ANDREJ SMOCKY, he fled OLOMOUC. SMOCKY published the alchemist's findings in VADE MECUM ET EGO TECUM (COME WITH ME AND I WITH YOU), a book of alchemist remedies in which he recorded



alchemist symbolism and terminology in a chapter devoted to monastic medicine. At this time all of “scientific” medicine involved an intricate understanding of astrology – with which any one claiming to be a doctor was considered a fraud and liable to be prosecuted, or worse. The monastery was no exception and was censured in 1462 for their research into astrology – for that denied the influence of God.

Besides the censures, the monastery was also bothered by repeated infestations of Polish *Hussites* in the early 15<sup>th</sup> c. Two devastating attacks came in the first half of the 1430s: in 1431 DOBESLAV PUCHALA led one and 2 years later it was JAN PARDUS and FRIEDRICH Z



STRAZNICA who returned with 300 cavalry soldiers, 8000 foot soldiers and 300 battle wagons. This large force plundered the ČERVENÝ KLÁŠTOR, captured the village of KEŽMAROK, destroyed the SKALA ÚTOČIŠŤA monastery and another in SPIŠSKÝ STIAVNIK.

The death of 2 kings in 2 years (SIGISMUND in 1437 and ALBRECHT in 1439) opened a period of strife and struggle for power in the land. Former *Hussite* warriors attacked monasteries as well as wealthy citizens and nobles in 1447 and 1448. They were finally defeated and expelled in 1462 under the reign of MATTHIAS I CORVINUS. During this period of unrest, ČERVENÝ KLÁŠTOR fell to ruin was rebuilt in 1462.<sup>i</sup>

In 1563, the monks from the rebuilt monastery at SKALA ÚTOČIŠŤA found shelter at ČERVENÝ KLÁŠTOR after the marauding knight BAŠO MATEJ bass plundered it. It's possible that BAŠO was related to the knight, RUTKER VON MATREI, given the similarities of name and career. KING FERDINAND I revoked its charter after this.

Two years later mercenaries from NEDECKÝ HRAD invaded, forcing the monks to abandon ČERVENÝ KLÁŠTOR. With the monastery virtually empty by 1563 and its last prior dead in 1567, the property was taken over by the SPIŠ *provost* GREGOR BOMEMISZA. After 1569, the entire property was placed in the hands of secular nobles: GASPAR MAGOCZI, ŽUPAN of TOLNA, STEFAN THÖKÖLY, & JURAJ HORVATH. After HORVATH's death in 1625, the king gave the property to PAVOL RAKOCZI and it stayed with the family until 1699 when ELIZABETH ERDODY-RAKOCZI sold it to the BISHOP OF NITRA, LADISLAV MAŤAŠOVSKÝ. In 1705, the bishop bequeathed the entire property to the Benedictine monks who, after taking up residence in 1711, renovated it in the Baroque style that remains to this day. The complex was struck by 4 fires between 1746 and 1760 and, after the last blaze, many collapsed including the tower with its 5 bells.

Continuing in the tradition of monastic medicine of the Cartesian monks, but in a different vein, a pharmacy was established in 1754 whose fame spread across Europe. Due in large measure to the custodian (1756 – 1775), BROTHER CYPRIAN who was born FRANCIS IGNAC JASCHKE, the science of herbal medicine advanced rapidly. His most significant work is his HERBARIUM (1766), a catalogue of 272 different herbs and their medicinal properties.

The monastery is also famous for the cattiness of their talking statues.



After the 1760 blaze it was many of the buildings that collapsed, not the monks – though I suspect a few of them did as well.

## SLOVAK SOCIETY

Slovakia has historically been an agricultural country with 3 distinct groups of “farmers” –

- **Farmers:** worked a farm, a “full farm” being ~ 90 ac which was passed on to the eldest son or grandson. The yearly costs in SZEPEŠ paid to the CSÁKY family before 1848 were:
  - The **robotá** (hrs of labor) those w/ horses worked 52 days a year; without worked 104; or 1 day and 2 days a week respectively. The remaining days were spent tending to their separate fields;
  - One large wagon-load of firewood, cut and brought to castle;
  - 2 chickens, 2 roosters, dozen eggs, and ½ crock of rendered pig fat;
  - 1 Hungarian forint
- **Tenants:** were similar to the farmers but on a smaller scale; they had their house, but no work animals. Their **robotá** was 18 days a year or one and a half days per month.
- **Subtenants:** held no land in their own right but lived with farmers or tenants. Their **robotá** amounted to just one day per month or a total of 12 per year.

In any year the taxes due the noble, i.e. not manual work, were subject to being doubled if the land-owner married (nice way to guarantee an easy 1<sup>st</sup> year). After 1848 title to the land and buildings that “farmers” had leased was transferred from the noble to the farmer. A variety of taxes were also payable directly to the king and city:

- *Gemeindesteuer* (city tax)
- *Mautpflicht*
- *Korbgeld*
- *Portengeld*
- *Salzfuhr* (Salt was a state monopoly and each household had to buy a set amount at a set price)

As populations rose the demand for goods needed to run a farm rose: clothing, shoes & food. So did the demand for saloons, taverns & churches. A village was run by a mayor who had been elected by the farmers.

The larger businesses, such as breweries, distilleries, mills and factories were owned by the landlord whose economic success was intricately linked to the prosperity of their farmers and tenants. Running a saloon or a mill was often leased out to individuals by the owner.

It was important to the State to keep the farmers in possession of their lands, the source of income through land taxes. Nobles/landlords were exempt from land taxes. As landlords repossessed farms, the King’s income dropped but the landlord had to have more hands to work his dominical farms. The **robotá** was increased to 3 & 6 days/wk (with & without animals) in some parts of the Kingdom! As dominical lands increased, farmer land decreased and there were fewer hands to satisfy the needs of the noble’s dominical lands. With fewer farmers & farms (urbarial/cultivated and extirpatural/cleared land) there was less tax revenue. This was made up for by raising taxes. This constant tug-of-war between the noble class and the monarchy created a population steadily growing less prosperous due to increase land taxes and increased **robotá** which led to “peasant uprisings.”

The local Roman Catholic Bishop had a right, as the state religion, established by law to  $\frac{1}{10}$  of all crops cultivated – the equivalent of a 10% tithe – called the “tenth.” Only Roman Catholic clergy were enriched in this manner and all citizens had to pay no matter what religion you adhered to. This ended in 1781 as part of JOSEPH II to loosen the grip the Church had on the finances of the HABSBURG holdings. Landlords had a right to a further  $\frac{1}{10}$  of all remaining crops, or  $\frac{1}{9}$  of the total crops (10% of 90%) of their subjects which was called the “ninth.” A Bishop who was also a landlord became wealthy very quick – taking almost  $\frac{1}{5}$  of everyone’s harvest!

A ruled over a territory was a **GRAFSCHAFT** and, depending on gender, was ruled by:

LANGUAGE	MASCULINE	FEMININE	TERRITORY
GERMAN	GRAF	GRÄFIN	GRAFSCHAFT
SLOVAK	GRÓF	GRÓFKA	GRÓFSTVO
HUNGARIAN	GRÓF	GRÓFNŐ & GRÓFNÉ	GRÓFSÁG



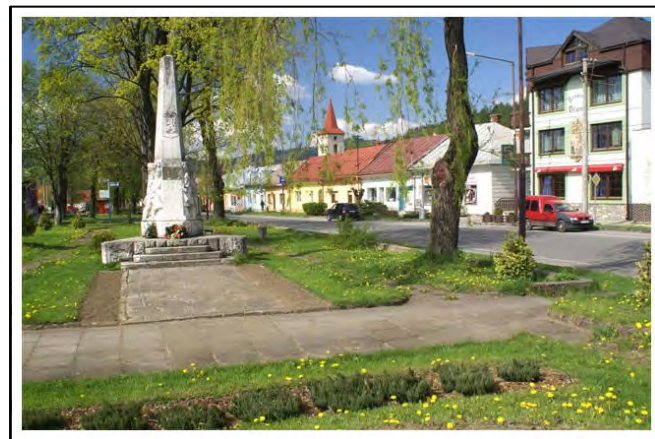
SPIŠSKÁ STARÁ VES was a center of commerce and crafts by the late 14<sup>th</sup> c. The King granted the right to import, store and export wine, beer and other beverages to the village in 1399 which made the 15<sup>th</sup> c start off well. The area is famed for its' delicate lace, sheepskin coats and felt hats topped with eagle feathers.<sup>17</sup> Traders prospered here, as the town was on an ancient and lucrative trade route from Poland to Hungary.

Health spas have enjoyed a long history in the area as well. The clean environment of the High Tatras helps heal respiratory illnesses. There are many mineral and thermal springs in the regions which are used in the water cure used to treat various illnesses. In the late 17<sup>th</sup> and early 18<sup>th</sup> centuries the water or nature cure became increasingly popular in the area. It was brought to the United States in the latter half of the 18<sup>th</sup> c and was the foundation upon which the healing discipline of naturopathy was built.



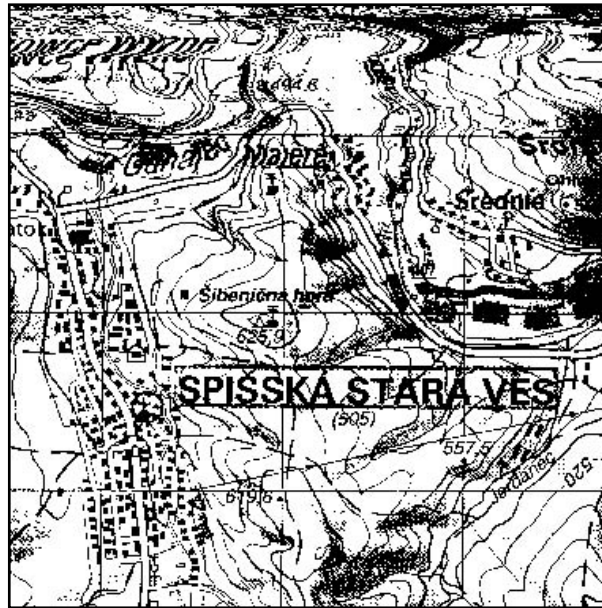
STARÁ VES is nestled in the Rieka Valley and straddles a stream of the same name. The stream is a branch of the Dunajec River that serves as the border with POLAND in this area. A short distance west of the village that international border turns south overland while the river arcs northward.

The village has played host to royalty on several occasions: on 11 November 1411 ZSIGMOND I LUXEMBURGI (1368 – 1437), KING OF HUNGARY met Polish king WŁADYŚŁAW II JAGIEŁŁO (c1362 – 1434) here and in neighboring SROMOWCE NIŻNE across the Dunajec possibly to discuss the ramifications of the Polish victory over the *TEUTONIC KNIGHTS*, ZSIGMOND's ally, on the 15<sup>th</sup> of July 1410 at the *Battle of Grunwald*. The armies of the *ORDER* were decimated and led to the *Peace of Thorn* (February 1411) the ended the 2-



year old *Polish-Lithuanian-Teutonic War*. The *Treaty of Lubowla* of 1412 in which the 16 ZIPS towns were mortgaged to POLAND was negotiated in nearby STARÁ LUBOVŇA and may have contributed to the reasons behind the November meeting. On 21 February 1474 negotiations in the succession struggle for the throne of Bohemia between MÁTYÁS CORVINUS (1443 –

1490), KING OF HUNGARY and ULÁSZLÓ II JAGIELLO (1456 – 1516), KING OF BOHEMIA (and grandson of the Polish king mentioned at the start of this paragraph) were carried on which eventually ended with the *Peace of Olomouc* (1479) which allowed both to use the disputed Bohemian title with ULÁSZLÓ reigning in BOHEMIA and MÁTYÁS reigning in MORAVIA, SILESIA, UPPER and LOWER LUSATIA (SAXONY and BRANDENBURG).



The *Hussites* were followers of the Czech priest and reformer JAN HUS (c1372 – 1415) who had been summoned to the *Council of Prelates at Constance* in 1414 with guarantees of safe passage. Upon arrival he was tried for heresy, condemned and burned at the stake in July 1415. After this unholy act a 20-year period of unrest ensued. Called the *Hussite Wars*, one major base of operations was in MAŁOPOLSKA (LESSER POLAND) which is where the 1431 campaign led by PUCHALA in which the ČERVENÝ KLÁŠTOR was plundered originated. They started their campaign with raiding the Polish village of KACWIN (from the German word *Katzwinkel* meaning “the corner of cats”) before crossing the Dunajec. Having robbed the monastery, they then despoiled SPIŠSKÁ STARÁ VES and continued as far south as LEVOČA, which fell before being repulsed. The *Hussite* army cavalry returned 2 years later and inflicted an even more devastating blow against the small village.

As the fortunes of the ČERVENÝ KLÁŠTOR rose and fell, so did those of the surrounding villages. The monks were the driving force behind much of the areas economy. Farming was the main concern in the monastic courtyards which were walled off from the sequestered areas. Besides the stables for livestock and a wagon house, there was a brewery, a malt-house and an inn on or near the grounds. In the shadow of



the majestic *Trzy Korony* (*Three Crowns*) pictured here, the monastery also owned a mill (in the southwest part of the monastery), several glass workshops including those at REEOV and LECHNICA and metal smelters on the Dunajec, perhaps in conjunction with their studies of alchemy. Perhaps the mountain peaks were the inspiration for Brother Cyprian, the monk of



herbalist fame, took a fancy to the idea of flight and is said to have even made and flown, or attempted to, around the monastery! All around the monastery as well as in the gardens near the cottages, the monks grew crops, root plants, and medicinal herbs. The local economy was tied to that of the monastery so intricately that, after the *Hussite* raids, the privileges granted to SPIŠSKÁ STARÁ VES in 1399 were revoked. Some privileges were restored in 1655 after LÁSZLÓ RAKÓCZI (1633 – 1664), *ISPÁN* of SÁROS megye, and a large landholder in the area, appealed to the EMPEROR FERDINAND III HAPSBURG (1608 – 1657) who granted the right to hold weekly markets and annual fairs.



In 1673 The Hungarian Constitution was suspended by EMPEROR LEOPOLD I HAPSBURG (1640 – 1705) which precipitated the *kuruc*, a period of anti-HAPSBURG revolts from 1671 to 1711. In 1678 those of IMRE THÖKÖLY (1657 -1705) began in MUNKÁCS, TRANSYLVANIA and spread west into SLOVAKIA. By 1685 he had full control of all of present-day SLOVAKIA excepting a sliver at the extreme western edge of the country. Following military and diplomatic reversals he was forced into exile in 1699. In 1703 a major revolt was lead by THÖKÖLY'S stepson FERENC II RAKÓCZI (1676 – 1735) who had become *ISPÁN* of SÁROS megye in 1694. That revolt followed the same course, beginning at his stronghold in MUNKÁCS and spreading west. Similarly, he controlled almost the whole of SLOVAKIA, suffered reversals and led to his self-imposed exile in 1711.

The 18<sup>th</sup> c was a time of horrors for SPIŠSKÁ STARÁ VES, which says a lot considering the battles fought back and forth through the village for the last 3 decades of the 17<sup>th</sup> c! In 1710, probably in consequence of the final battles of the *kuruc* being fought, an outbreak of bubonic plague decimated the village. The village, still recovering from the plague, was almost completely destroyed by fire in 1712.

In 1771 as AUSTRIA takes over the SPIŠ region, EMPEROR JOSEPH II HAPSBURG, finding no purpose for the Benedictine order to exist, dissolves it in 1782 and the ČERVENÝ KLÁŠTOR is, once again, abandoned. It is not clear when a 2<sup>nd</sup> house of worship, the KOSTOL SV ANTONA PUSTOVNÍKA, was built on the grounds. In 1818 the *Greek Catholic Eparchy of PREŠOV* was formed from the *Ruthenian Catholic Church Eparchy of MUNKÁCS* in 1818. Two years later the empty monastery was donated to the *Eparchy* and the neighboring village of ČERVENÝ KLÁŠTOR (with a lower-case 'k' and officially LECHNICA) was repopulated. They took advantage of a nearby sulfur spring and developed the modest *Smerdzonka spa* which remains open as the *Červený Kláštor Spa*.

The monastery was severely damaged in a 1907 fire and again during the Second World War which was followed by 2 decades of slow decay. That process has been halted and is slowly being reversed with the grounds housing a museum since 1966 with ethnographic, pharmaceutical and historical collections.<sup>18</sup>

In the first half of the 19<sup>th</sup> c the majority of the population made their living from agriculture and the HORVATH family predominated. A MIHALY HORVATH (1809 – 1878) was a minister and historian of note but no more information has been found. It is from this time that I have solid information that *Nana's* family, the KUTARŇA's, were in SPIŠSKÁ STARÁ VES. After the revolution of 1848 - 1849 a new geopolitical district was formed called SPIŠSKÁ MAGURSKÁ; its seat was SPIŠSKÁ STARÁ VES. It had 33 municipalities in the district. The most prominent Hungarian family at this time was the elusive SALAMON family. Other than a passing notation of a noted historian named FERENC SALAMON (1825 – 1892) nothing else has been found. *Nana's* father, JOZSEF JÁN KUTARŇA set out for the United States in 1886 and her mother followed the next year.

### THE EFFECTS OF WAR ON SLOVAKIA

In 1918 the *Polish Army* invaded the village twice. Many *Slovaks* fled to Russia rather than serve in the *Hungarian Army*. Their numbers were so great that the 1<sup>st</sup> *Czecho-Slovak Army Corps*, numbering some 100,000, was made part of the Russian military. At the peace conference on 28 July 1920 it was decided that 13 districts containing 25 villages with 22,523 *Slovaks* from the UPPER SZEPEŠ and ORAVA regions would become *Polish*; SPIŠSKÁ MAGURSKÁ became the smallest district in SLOVAKIA. The 10<sup>th</sup> point of PRESIDENT WOODROW WILSON's 14 Points called for the federalization of Austro-Hungary with broad autonomous rights for its nations which ended with the formation of several new countries including CZECHOSLOVAKIA.

Through the interwar years the country tried to stabilize itself internally and protect its borders; all-the-while the power of the *Third Reich* was an ominous specter growing on the western horizon. In March 1939, the declaration of SLOVAK autonomy within CZECHOSLOVAKIA prevented it from being occupied by the military of *Nazi GERMANY* the following day. Six months later SLOVAKIA declared full "independence" as a GERMAN puppet state under PRESIDENT JOZEF TISO. A border war erupted between HUNGARY and SLOVAKIA immediately after the declaration and the short dust up saw the loss of 1 *Hungarian Air Force* plane; it was shot down by another *Hungarian Air Force* pilot who thought it was an enemy aircraft! SLOVAKIA became the 1<sup>st</sup> state to suspend the deportation of Jews (25 March 1942) once it learned of the mass murders being done at the camps; however it was resumed when the government collapsed 2 years later. On 27 August 1944 Slovak Nationalists "liquidated" a small unit of the Nazi SS in RUŽOMBEROK and 32 more *German* officers were executed in MARTIN the following day. On the 29<sup>th</sup> of August, LIEUTENANT COLONEL JÁN GOLIAN, commander of the Slovak underground military forces in BANSKÁ BYSTRICA, gave the code-word for the armed insurrection against GERMANY to begin just as the first units of the *German* military crossed the borders. On September 1<sup>st</sup> the *SLOVAK NATIONAL COUNCIL* issued the declaration that formally ended TISO's puppet government and re-established CZECHO-SLOVAKIA. A week later a *Soviet*



offensive commenced with the 1<sup>st</sup> *Ukranian* and 1<sup>st</sup> *Czecho-Slovak Army Corps* to penetrate Slovakia by crossing the Eastern Carpathian Mountains.<sup>19 20</sup> By the 19<sup>th</sup> of September the first trains full of German voluntary evacuees left eastern Slovakia. This voluntary evacuation became mandatory on 27 October under orders from Berlin; more than 100,000 Germans fled in 6 months. Members of the 1<sup>st</sup> *Czecho-Slovak Army Corps* entered Slovakia through the *Dukla Pass* in Eastern Slovakia on October 6<sup>th</sup>. Ultimately unsuccessful after 2 months of fighting, 4,000 of the *Corps* were killed and 15,000 sent to concentration camps. The majority of the POWs were released in November 1944.

### Spišská Stará Ves

A few notes on the village before moving on to its houses of worship and then to other towns. Most of the customs, traditions, celebrations and even clothing styles have already been discussed in the family biography you got a few years back – it's intermingled in the KUTARNA family biographies. Today the town consists of 2, or in some places 3, streets that run parallel to the main highway (Route 542). Most of the



buildings standing have been built within the last 70 to 100 years however a few older homes remain. The Hotel Cyprian is considered to be nice, having 33 rooms, a restaurant and a bar on the top floor. It serves tourists in the summer and those interested in snow sports in the

winter. The hotel is named after the 18<sup>th</sup> c flying Monk Cyprian. A recent visitor reports that the town ...

*... maintains its Old World charm. Early in the morning, you can hear the church bells ringing and after they stop, you hear the cowbells ringing as the farmers walk their herds past the hotel to take them to pasture. It seems that about every third cow has a bell around its neck.*

From our cousin Kathleen who visited SPIŠSKÁ STARÁ VES in 2000:

*The next day I drove to SSTV. It was an interesting drive, because, as you know, the area is mountainous, so one drives up or down the river valleys, rather than as the crow flies. The mountain villages look like open-air museums, but are living, working places still. Spišská STV is another of the same. On entering, I found the graveyard, AND there were three (or more?) tombstones with Kutarna or Kutarnova names.<sup>21</sup>*

Growing up there was the *Roman Catholic Church* and .... everyone else. To the *Orthodox Church*, they are rock, the foundation of Catholicism....and everyone else claiming the Catholic label is just that .... everyone else. The Roman Catholics? The result of their misunderstanding or misreading of the Holy Scriptures, it's just so darn obvious – their Schismatic all right, but not as bad as some of the other ones. So there's the Orthodox Church (associated with Russia) and the Roman Catholic Church one leaderless and the other used to have warrior-kings as their leader. Then within the Roman Catholic Church there are different “rites” the 2 biggies being the **Latin Rite** and the **Byzantine Rite**, basically West/Rome/Latin and East/Constantinople/Byzantine. Now the Eastern Right churches have all sorts of names and some have several names to one church....So ‘n’ So **Byzantine** Catholic Church = So ‘n’ So Catholic Church of the **Eastern Rite** = So ‘n’ So **Greek** Catholic Church. (Foggy on just how *Greek* got in, but it did) But with the Eastern Rite Catholic Church there is often confusion with an alternate name used for Orthodox Churches on occasion – Eastern Orthodox. What it all boils down to is more churches built for the same # of people – ergo – there is competition to win & grow & beat your opponents. But for our purposes, let's focus on the Latin rite and the Byzantine rite. We grew up within the Latin rite – ‘nuf said. Greek Catholic was the more a century ago, Byzantine Catholic is now preferred The Byzantine Catholics have certain characteristics that set them apart (otherwise why have a schism?):

- ✦ BYZANTINE LITURGIES AND DISCIPLINES OF THE CHURCH USED. (AS DO PRACTICALLY ALL EASTERN ORTHODOX – **POINT OF CONFUSION**)
- ✦ DIFFERENT SET OF PRAYERS FOR MASS
- ✦ DIFFERENT CYCLE OF READINGS
- ✦ **MARRIED** PARISH CLERGY IN COUNTRIES OF ORIGIN (THOUGH BISHOPS ARE CELIBATE)
- ✦ SEPARATING THE SANCTUARY AND THE MAIN CHURCH WITH A SCREEN OF PAINTED ICONS
- ✦ GIVING COMMUNION AND CONFIRMATION TO INFANTS AT THE TIME OF BAPTISM (EFFICIENT)

Now, Eastern Orthodoxy has 12 national churches that look to Moscow. Parishioners within these 12 different countries, at one point or another, started looking the other way and we have 12 different national churches for the Byzantine Catholics – and each of these has reunited with, is “in communion with” technically Rome at different times. Each churches is equal in dignity to every other “in communion with” the “Patriarch of the West”

So, on one hand you can get the first 3 Holy Sacraments all at once at the hands of a married priest, but only if that priest is Byzantine Rite. If the married priest is a Latin Rite guy – then it's all *wrong*, *invalid*, perhaps even a huge *sin* and everyone involved needs to be *condemned* and even *excommunicated*. Talk about a classic case of **split-personalities**!

Now that you're, perhaps, even less clear (or more likely care even less) on these different yet related, somehow, in a kinda odd way that can't really be reckoned since both can't really be right, but neither can be wrong either...



## KOSTOL NANEBOVZATIA PANNY MÁRIE

This edifice, the *Church of the Assumption of the Virgin Mary*, is the most significant Roman Catholic Church, in fact any church (of which there are 2), in SPIŠSKÁ STARÁ VES. It was built in the second half of the 14<sup>th</sup> c; was subject to the *Archdiocese of Esztergom* for 3 centuries; has been within the *Diocese of Spiš* since it was formed in 1776. The high altar was installed in 1765 and, while the church was remodeled in the Baroque style in 1772, the presbytery dates to the 14<sup>th</sup> c. This may have been the only Church in town for 400 years! It serves as the “mother” church for several village churches and as the only church for a few tiny places (wait to you see the statistics section coming up – the 1995 Smith Family Reunion was larger than some of these places!)



As you may imagine, there wasn't much in the way of choice – do we want to get married at this church or, what?, not get married? Keep that up and you'll be as celibate as a priest....oh, wait...that doesn't work here. Family: *Nana's* parents, JOZEF JÁN KUTARŇA and KATARÍNA HASAY (photo on Dedication page), married here on 25 June 1884. Two years later JOZSEF left for the US, leaving KATARÍNA behind. She followed his



footsteps the following year. A couple years after landing in PLYMOUTH, PENNSYLVANIA they had ANNA MARIE KUTARNIA, *Nana* to us, on 22 July 1889 (Note the Americanized spelling). *Nana's* grandparents, JÁN KUTARŇA and ANNA VIROSZTEK, married here on 7 February 1861. *Nana's* great-grandparents, JOZEF KUTARŇA and MARIA ZADYORA, married here on 9 February 1843. Theirs was a double-ring ceremony: JOZSEF's brother JAN married MARIA's sister KATARÍNA. And *Nana's* great-great grandparents, MICHAEL KUTARŇA and ANNA KULTON, were living here by 1805 (they may have married here too, I just have not been able to access those records) as their son ANDRÉAS was baptized here on the 2<sup>nd</sup> of November.

A *Jewish Synagogue* was built in the 19<sup>th</sup> c. It was set back on a main street lot. After the areas Jewish residents were herded to their deaths in the Nazi extermination camps, there was no need for the Synagogue, nor, in fact owners or caretakers – all synagogue relics had been destroyed, stolen or hidden. Second World War new construction in front of the synagogue completely hid the original structure. Subsequent additions to serve as a cultural center and youth club finished the complete alteration of the structure and only fragments of the west wall remain from the 19<sup>th</sup> c.<sup>22</sup>

## EVANJELICKÁ CIRKEV

. A second church edifice was present by the end of the 19<sup>th</sup> century. The EVANJELICKÁ CIRKEV is a *Lutheran Church*, but may have a *Hungarian Reformed Church* prior to 1920. The church is the structure on the right.

## STARÁ VES GÖRÖG KATHOLIKUS

Records suggest that a Greek Catholic mission of the NAGY-LIPNIK GÖRÖG KATHOLIKUS started meeting in town around 1890. The *Slovak Greek Byzantine Church* was intertwined with the *Ruthenian Catholic Church* for most of its existence. During 1950 – 68 the church was forced into union with the *Russian Orthodox Church*.



**Spišská Stará Ves cemetery & chapel**



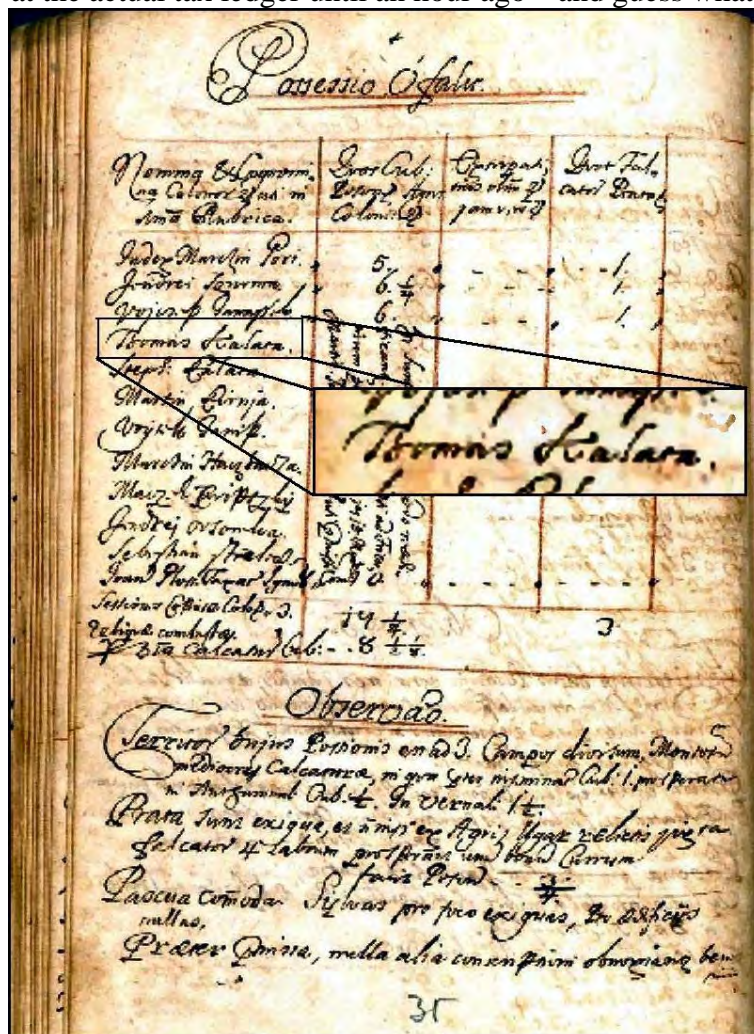
There is also a small chapel in one of the two cemeteries in SPIŠSKÁ STARÁ VES. A full inventory with photos of one of the two cemeteries is available online. From that site the photo below was copied. There are 7 KUTARŇA internments from 1924 to 1983; the one pictured is FRANTISEK KUTARŇA, died 1981. This cemetery does not appear to be the same as the one pictured at left, but the webpage was not clear in identifying which of the 2 cemeteries it was.





<u>YEAR</u>	<u>POPULATION</u>	<u>DWELLINGS</u>	<u>SPIŠSKÁ STARÁ VES</u>			
1787	881	127				
1828	1156	161				
1873	1029	193				
1877	866	--	750 RC	100 Jewish	11 GC	5 Protestant
1882	1092	158	(87%)	(12%)	(<1%)	(<1%)
1892	1144	192				
1940s	1282	--	This “tally” of the various census records makes it an easy task to compare the number of people/house in 1787 (7) and 2008 (6) – 3 ½ centuries and not too different!			
2001	2355	399				
2008	2324	--				

And now for what I consider to be a treat. I have had the record below since March 2008. I have also had a typed transcript (by someone else) since that time. Blindly trusting the transcription I didn't look closely at the actual tax ledger until an hour ago – and guess what I see?



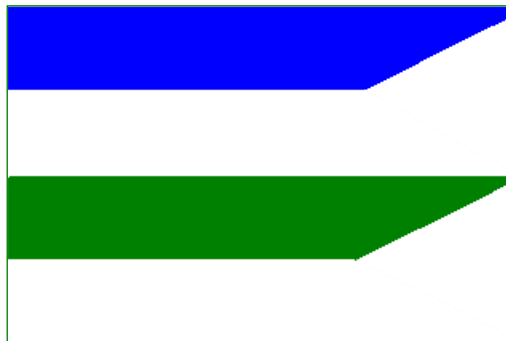
## LYSÁ NAD DUNAJCOM

With a population hovering around 1,200 you wouldn't think that STARÁ VES' would have a "suburb" – but it does – or did – or does. Two kilometers "upriver" (west) of town, the monks of *Červený Kláštor* built a farm by the river in the early 14<sup>th</sup> c. The farm grew into a small community, one that adopted the name of the farmer-monks home - *Červený kláštor* – with a lower-case *k*. Perhaps the confusion of having two places with the exact same name, side-by-side no less, was at least partially responsible for the name change to LYSÁ NAD DUNAJCOM, then KALENBERG (1863) and GOLINBERG (1870) and KAHLENBERG (1892) and MAD' TARHEGY (1907) and KALENBERK (1920) and, again, LYSÁ NAD DUNAJCOM (1948). What ever its name, the hamlet fell under STARÁ VES' jurisdiction until the late 1800s when it became a village in its own right. But being a "village in its own right" isn't as obvious as it should be. None of the census records consulted made any mention of such a place and, as 5 of those were done in or later than the late 1800s, we can assume being designated a village does not mean a separate census enumeration! In 2006 it became the Slovak side of the half of a foot bridge across the Dunajec River; the Polish half ends in SROMOWCE NIŻNE.



## MAJERE

This village got its start no later than 1431 when it first appears in written records. It was a manor house named *Starý Majer* that was built and owned by the monks of *ČERVENÝ KLÁŠTOR*. After the



dissolution of the religious order in 1786 and 1787 it is found as Ó MAJER until 1798. Repopulated by *German* settlers from WÜTENBERSKA, the village was renamed VYŠNÉ ŠVÁBY. From 1863 to 1913 it appears as Ó MAJER again, then VYŠNÉ ŠVÁBY, a brief return to STARÝ MAJER in 1920, then VYŠNÉ ŠVÁBY once again. Between 1927 and 1948 it was called ALTER-MEIEREI and ever since that time it has been MAJERE. The 1877 religious enumeration of the hamlet of 120 residents resulted in a population that was 47% ág (total 56, Toporcz), 43% Roman Catholic (52, Ófalu) & 10% izraelita (12, Ófalu). (Place of mother church in brackets). According to a census at the end of the year in 2008 there were 87 residents, an 8% increase over the 2001 population when 77 residents were living in 30 houses. (Photo next page)

Another set of *Nana's* great-grandparents, SIMON HAZAY and MARIA VOJTAS, lived here in the early 19<sup>th</sup> c when JOZEF HAZAY, her grandfather, was born here, most likely in January 1823 as he was baptized in SPIŠSKÁ STARÁ VES that year on the 2<sup>nd</sup> of February.





### Trenton's Little-Known Slovak-American Community

As with the *Hungarian* people, TRENTON's religious institutions represented its *Slovak-American* population too. The number is a reflection of the number of *Slovak* immigrants to the area. There were 2 churches that specifically mentioned *Slovak*, 1 that appealed more broadly as *Slavish* and 1 that was *Byzantine Catholic* which every one seems to have known meant *Slovak*:

1. **SAINT MICHAEL THE ARCHANGEL (SLOVAK) ROMAN CATHOLIC CHURCH**, 1130 Brunswick Avenue at Pine Street, extinct; Slovak service continued under same name at the *Church of Saint Ann*, 1253 Lawrenceville Road in Lawrence Township; name continued as *Saint Michael's Hall*, part of the Saint Ann property.
2. **SAINT JOHN THE EVANGELIST (SLOVAK) LUTHERAN CHURCH**, founded 1908, at 111 Harding Street; extant.
3. **SAINT MARY'S GREEK CATHOLIC CHURCH** founded 1889 at Malone and Grand Streets, extant, aka **SAINT MARY'S BYZANTINE CATHOLIC CHURCH** and **CHURCH OF THE ASSUMPTION OF THE VIRGIN MARY**.
4. **SAINT PETER AND SAINT PAUL (SLAVISH) ROMAN CATHOLIC CHURCH** founded 1899, at Second Street, extinct. Building now houses *Word to the World Ministries*. (Pictured right)



ЁЂЃЄЅІЇЉЊТЌЎЦАБВГДЕЖЗИЙКЛМНОПРСТУФХЦЧШЩЪЫЬЭЮЯ

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- <sup>2</sup> Marilyn Tower Oliver, *Attila the Hun* (San Francisco: Lucent Books, 2006)
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- <sup>7</sup> <http://www.spisskastaraves.sk>
- <sup>8</sup> Kevin Hannan, "The Valachs of the Carpathians," *Račenka* (St. Paul, MN: Czechoslovak Genealogical Society International) Vol. 7, pp. 4-10; 2006.
- <sup>9</sup> Wikipedia "Andrew II of Hungary"
- <sup>10</sup> Wikipedia "Gertrude of Merania"
- <sup>11</sup> Surnames "B" <http://www.genealogy-heraldry.sk/slo/m.html>
- <sup>12</sup> Nick Gombash's Genealogy Blog, <http://nickmgombash.blogspot.com/2009/08/my-aristocratic-cousins.html>
- <sup>13</sup> Michal Ryszard Koskowski (of Newcastle University), Powerpoint presentation "Castles Unlocked: Managing change in the role of castles: from a barrier to a link between neighbouring cultures" [date and place not given] <http://www.students.ncl.ac.uk/m.r.koskowski/scar.ppt>
- <sup>14</sup> *Śłownik Geograficzny Królestwa Polskiego*, vol. 3 "Kacwin (now Kaczvin, Hungary)" (Warsaw 1882) pp.650-51; <http://www.polishroots.com/GeographyMaps/ŚłownikGeograficzny/>; a *grzywna* is a unit of currency in the old Polish Kingdom.
- <sup>15</sup> Anthony X. Sutherland, The Slovak Museum & Archives at Jednota Estates, Middletown, PA, letter to author, 15 Nov 1994.
- <sup>16</sup> Slovak Heritage Live newsletter Volume 7, No. 1, Spring 1999
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- <sup>18</sup> See "THE RED MONASTERY ČERVENÝ KLÁŠTOR 1330-1567" in Slovak Heritage Live newsletter (note 16).
- <sup>19</sup> National Slovak Society "S L O V A K I A The Homeland of Our Ancestors" NSS Convention, Youngstown, Ohio, 1946
- <sup>20</sup> Dušan Škvarna, Július Bartl, *et.al*, *Slovak History: Chronology & Lexicon*; (Bratislava: Bolchazy-Carducci Publishers, Inc., 2003) pages 143 – 144.
- <sup>21</sup> Kathleen Smith, e-mail to author, 9 June 2000.
- <sup>22</sup> Maroš Borský, *Synagogue Architecture in Slovakia Towards Creating a Memorial Landscape of Lost Community*, Doctorate of Philosophy Dissertation (Heidelberg University, April 2005) page 178.

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